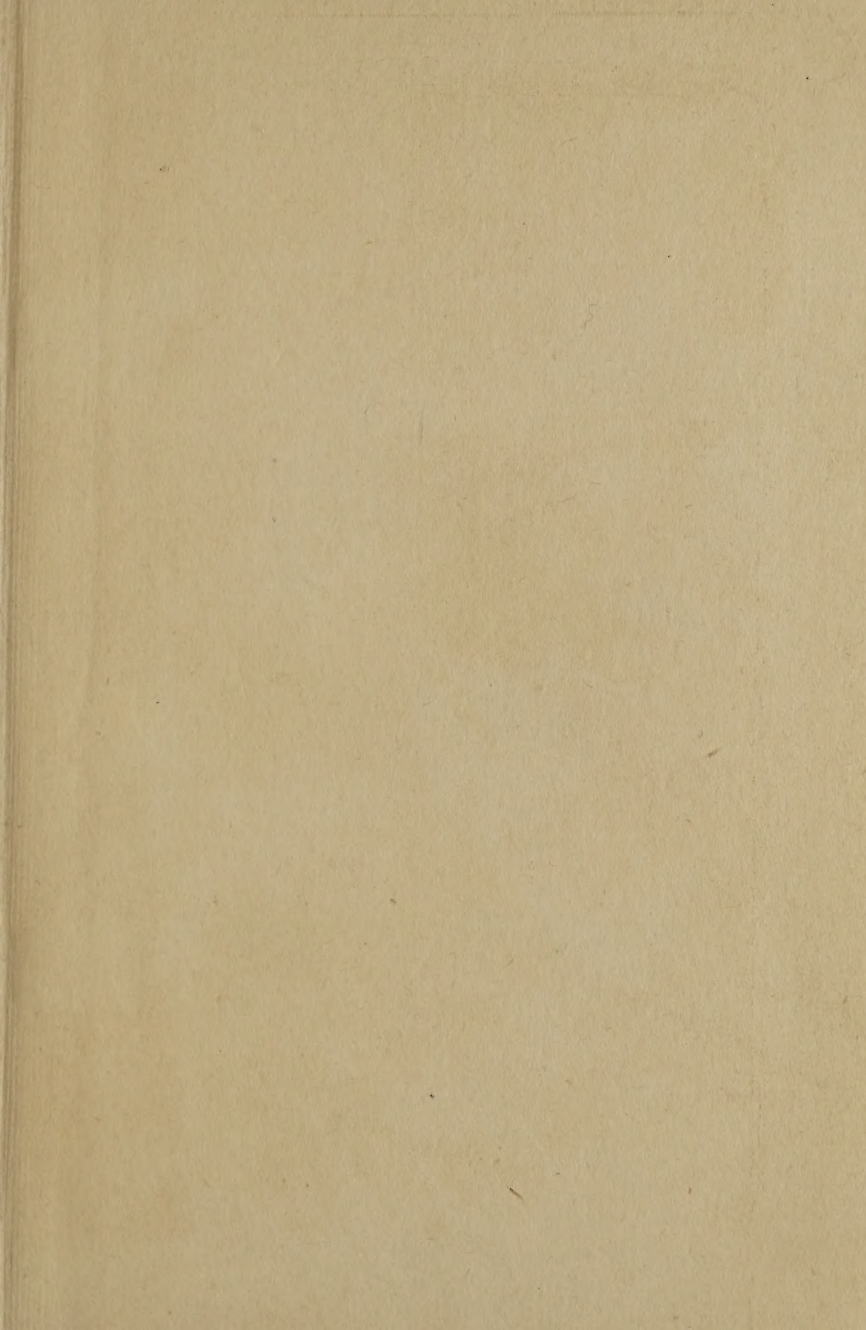
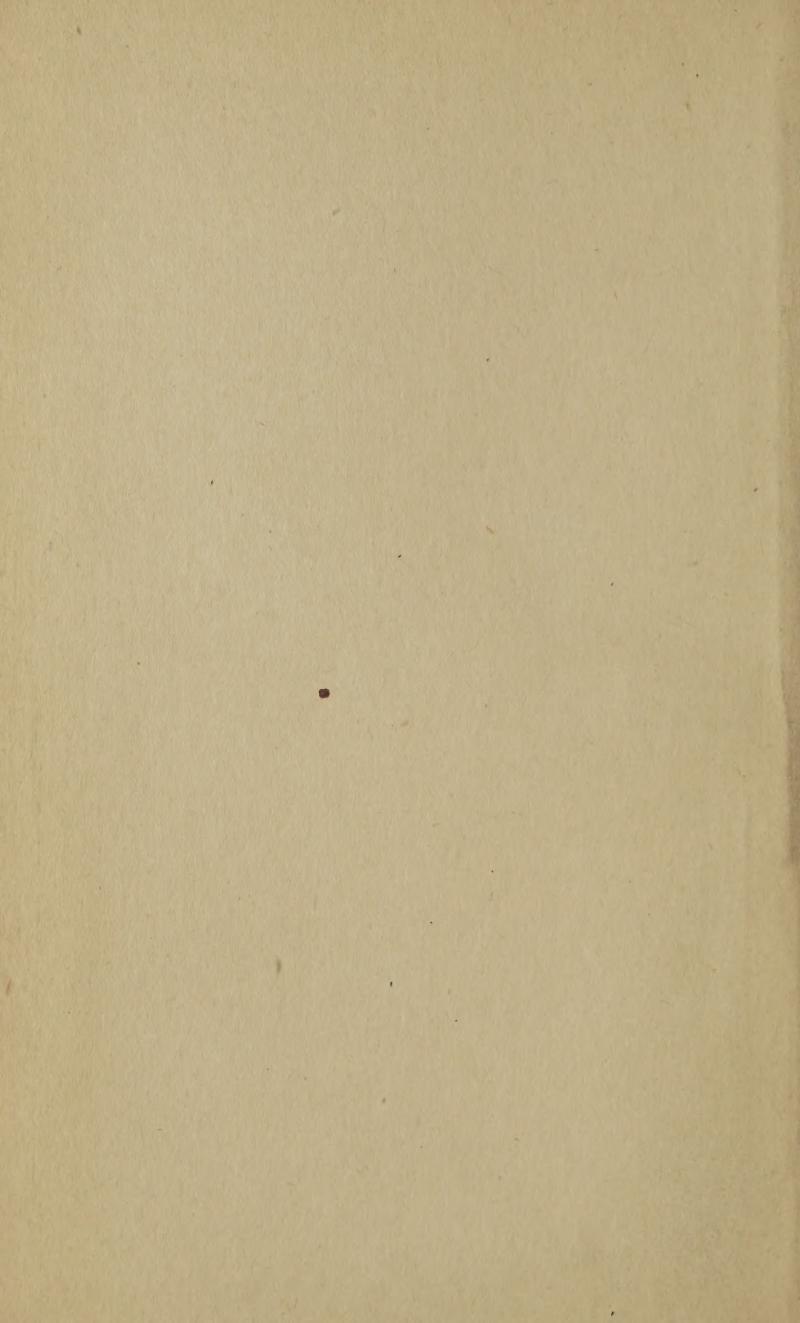
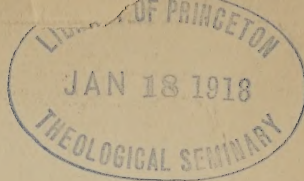


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The person and work of The
Holy Ghost







THE
PERSON AND WORK
OF
THE HOLY GHOST

A DOCTRINAL AND DEVOTIONAL TREATISE

BY THE VENBLE.

W. H. HUTCHINGS, M.A.

ARCHDEACON OF CLEVELAND, CANON OF YORK, RECTOR OF KIRBY MISPERTON
AND RURAL DEAN OF MALTON

"SPIRITUS ENIM OMNIA SCRUTATUR, ETIAM PROFUNDA DEI"

Fourth Edition, newly Revised and Enlarged

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TO THE
REV. THOMAS THELLUSSON CARTER, M.A.,
HONORARY CANON OF CHRIST CHURCH, OXFORD,
LATE RECTOR OF CLEWER,
AND
WARDEN OF THE HOUSE OF MERCY,
AS AN AFFECTIONATE ACKNOWLEDGMENT OF THE
MANY BLESSINGS
WHICH FROM CLOSE INTIMACY WITH HIM
BOTH IN LIFE AND WORK
IT HAS BEEN FOR VERY MANY YEARS
THE AUTHOR'S GREAT PRIVILEGE TO ENJOY,
THIS VOLUME
IS
AGAIN DEDICATED.

PREFACE TO FOURTH EDITION.

BUT a few words are necessary with regard to this Fourth Edition of "The Person and Work of the HOLY GHOST." Each Chapter has been again carefully revised, and some few pages of new matter have been introduced, together with an enlargement of Scriptural reference. Not much has been written concerning the Third Divine Person since the last issue of this book.

A treatise upon the "Relation of Confirmation to Baptism," written in defence of a particular thesis, viz., that the Indwelling of the HOLY SPIRIT is only bestowed at Confirmation, and not also at Baptism, affords an excellent specimen of a doctrinal study. But as such a contention involves the assumption, that at least Western Christendom has gone wrong upon a cardinal point of doctrine from comparatively early times, it is not surprising that, notwithstanding the learning and piety with which this view of the "relation" of Baptism to Confirmation is supported, the argument has not the weight to work a revolution in our sacramental convictions. It exalts Confirmation at the expense of Baptism.

The author allows that the statement—that a person un-Confirmed, whatever may have been the “previous operations” of the SPIRIT, may “be truly said not to have received the HOLY GHOST” is a “startling” one ; and few will think, that his endeavours to harmonize it with the wording of our Formularies are successful.

There are two other subjects which have of late been discussed, and call for remark, one of which bears directly upon the doctrine of the HOLY SPIRIT. I refer to the proposal which a writer appears to have seriously made to reject the “Filioque” from the Creed, as if such a step were within the powers of a National Church. The fact that the clause was not introduced into the Creed “in an ecclesiastically regular manner” does not surely justify its irregular removal, after it has been “the expression of our faith for at least 1,200 years.” Moreover, its rejection would certainly lead to a disparagement or forfeiture of the great Truth which it maintains concerning the HOLY SPIRIT, and would only occasion fresh disputes and divisions. It is one thing for an Eastern to recite the Nicene Creed without this clause : another, for a Western to repudiate it. Its universal acceptance by the Western Church for ages, its consonance with early Eastern teaching, as represented by such writers as S. Epiphanius and S. Cyril, its Scriptural and Patristic authority, should certainly cause us to cling firmly to our belief in the Twofold Procession of the HOLY GHOST, as it is enshrined in our Formularies.

It must not be forgotten, as Dr. Pusey has reminded us, that the original objection to the "Filioque" was raised by Monothelites, and that it became rather the "pretext" than the cause of the quarrel with the Latin Church. The obscurity which shrouds the origin of this addition to the Nicene Creed in the Spanish Church; the way the clause won gradual acceptance across the Continent, until it finally was sung at Rome "by the direction" of Benedict VIII. ; its retention by the Reformers, who were bent on clearing away all that they regarded as "accretions;" its present acceptance in the West, not only by Churchmen but by Christians generally—thus Professor Smeaton says, "It must be accepted as *essential to the Perfection of the Divine Nature* that the FATHER have a SON, and that there should be a SPIRIT proceeding from them Both"—all this seems to indicate the guidance of the Divine Person in question, Whose office it is to lead the Church "into all Truth." Whilst we may learn from the Eastern Church to guard carefully the great doctrine that the FATHER Alone is the 'Αρχή of the Godhead, we must not be tempted to promote the cause of reunion with the East, by an unjustifiable act which would cut us off from the West.

The other subject upon which I may, perhaps, venture to touch is that of the so-called "Higher Criticism" of the Old Testament, as it intimately concerns a portion of this work. The Second Chapter, that entitled "The Work of the HOLY GHOST from the Creation to the Incarnation,"

is based upon the truth of the traditional *order* of the Sacred Writings. With regard to the Patriarchal period, if the "Higher Criticism" does not much disturb the order of the events which are recorded, yet after a microscopic examination of the text some Hebraists suppose that they can trace different hands in the composition of Genesis, and that the First Chapter for instance, instead of being the work of Moses was written in the ninth century before CHRIST, or as late as "the age subsequent to Ezekiel." This is not the occasion for dealing with this hypothesis, or for inquiring into its history, who first invented it and under what bias ; nor to examine into the very precarious and shifting grounds upon which it rests. What I assume, as unaffected by this criticism, is—that the pre-existing materials, which the compiler or redactor, whatever be his date, employed, are true ; are the outcome of a supernatural revelation and inspiration, bestowed upon Moses and maintained by the Prophets ; and that the events occurred in the order in which they are preserved in the Book of Genesis—in one word, the credibility of the narrative.

The demands of this "Higher Criticism" are still more serious, when we come to trace the work of the HOLY SPIRIT in the Law and the Prophets. We are told that the order must be reversed, and that "Law and Prophets" are henceforth to become "Prophets and Law." This seems very much like looking through a telescope at the wrong end. Instead of the expansion of the Light of Revelation, we

must see "Prophetism" narrowed down to "Judaism," and closing in with "the night of legalism." Thus, evolution finds no place in the order of Divine Revelations. These "critical views" depend, we are informed, not only upon the analysis of the text, which must be left to a handful of experts in Hebrew; but upon certain differences of statement in the different "codes," which every one can examine for himself, and which are said to determine more or less their respective dates.

It is sufficient here to observe, that two questions occupy a leading place in fixing the order of the "Law and Prophets,"—one, the restriction to one spot for worship; the other, the distinction between Priests and Levites. It is urged that in "the Book of the Covenant" various places for worship are allowed, (Exod. xx. 24,) whereas in the Deuteronomic Code, there is only one. Putting aside the prophetic interpretation of the passage, surely the permission to offer sacrifice in other places besides the one appointed sanctuary, at the time of the exodus, is not inconsistent with the later direction for God's people when they should be settled in their own land. Moreover, it is evident that a deviation from the strict rule was sometimes permitted "by dispensation, or divine suggestion, or for some grave cause."

As to the distinction between priests and Levites, making the "Priestly code" to be of post-exilic date, because Ezekiel identifies priests and Levites, (Ezek. xlv. 15,)

whereas afterwards they are always distinguished,—this argument is founded upon the assumption, in order to fit in with a theory, that the passages in the book of Numbers which relate to the separation of the tribe of Levi are of later date than the rest; whilst the statement itself is not beyond question, for Malachi subsequently describes the priests as “sons of Levi,” using the words of Deut. xxi. 5, though, according to the critics, he must have been acquainted with the Babylonian distinction.

On such, and similar, slender and tentative grounds to reverse the order which CHRIST Himself has sanctioned—“The Law and the Prophets were until John,” and which Jews and Christians have alike always maintained to be the true one, seems an unreasonable course, and quite inconsistent with the Scriptures themselves, for there are to be found numberless references to the Law in the Prophets. It is not denied that there may be points which the higher criticism may possibly make good against the traditional view of the Old Testament Scriptures, exactly as it has been held, and which may lead to the adoption of what the Bishop of Gloucester and Bristol aptly calls a “rectified” traditional view, but these are only in matters of detail and minor importance. Such a radical change as that of putting the Temple before the Tabernacle, and the Prophets before the Law, is one which demands more solid arguments for its reception than any that have yet been adduced, and one which can hardly commend itself except to those who

regard the Old Testament merely as so much ancient literature, and not as a book which contains the records of Divine Revelation, written by men who were inspired by GOD the HOLY GHOST, and therefore presumably incapable of deception.

Under the conviction then, that the "Higher Criticism" in its contention for reversing the order of "the Law and Prophets" has not made good its case, the second chapter in this book remains, so far as the progress of Divine Revelations is concerned, untouched.

It may not be out of date to recall S. Augustine's advice as to dealing with difficulties or errors in Holy Scripture. Remember, "the manuscript may be faulty, or the translator in error, or you do not understand it." The Fathers approached the Scriptures with profound reverence, because they had a firm belief in the close relation of the Blessed SPIRIT both to the "letter" and "interpretation" of the Sacred Writings ; and they were not surprised when, in their study of the Bible, they found themselves out of their depth. This is not entirely accounted for by saying that they lived in an "uncritical age," but also by taking into consideration their spiritual posture towards the Word of God. They felt that instead of their judging it, it judged them. As Keble says :

" Eye of GOD's Word ! where'er we turn
Ever upon us ! thy keen gaze
Can all the depths of sin discern,
Unravel every bosom's maze :

Who that has felt thy glance of dread
Thrill through his heart's remotest cells,
About his path, about his bed,
Can doubt what Spirit in thee dwells?"

W. H. H.

KIRBY MISPERTON RECTORY,

Whitsuntide, 1893.

PREFACE TO THIRD EDITION.

IN the preparation of this issue of "The Person and Work of the HOLY GHOST" each chapter has undergone as careful a revision, as the claims upon thought and time which arise from the discharge of manifold duties would permit. The alterations which have been made will be found to be in the main but of a verbal character.

There are, however, over fifty pages of new matter in this edition, besides an Index of Texts, which will facilitate Scriptural reference. The additions are scattered throughout the volume. But there are two subjects which are dealt with for the first time in this Treatise which take up much of the space: the "extraordinary" gifts of the HOLY SPIRIT, their purpose and nature; and the Work of the HOLY GHOST in Baptism, Confirmation, and the Eucharistic Mystery.

The question as to what is essential for the conveyance of the grace of Confirmation having been much debated, and that for controversial purposes,—a note on the antiquity of the use of chrism, and on the *sufficiency* of the Laying on of Hands as the "matter" of the Rite, is added.

The author is not aware of any doctrinal work on the HOLY SPIRIT which has appeared of late, with the exception of Dr. George Smeaton's "Cunningham Lectures" which were published two years ago. His treatment in "The Doctrine of the HOLY SPIRIT" of the "Biblical Testimony" to the Third Person of the Blessed Trinity is useful as a compendium for reference; but the Professor of Exegetical Theology, as a Presbyterian, is so little acquainted with the Theology of the Catholic Church that he gives no account of the Seven Gifts or Fruits of the SPIRIT, whilst his view of Church and Sacraments is meagre and unsatisfactory. That water in S. John iii. refers to Baptism, which Dr. Smeaton acknowledges to have been "an opinion current in Patristic theology from the earliest times," he regards as "untenable," on the ground that "the water to which the LORD refers certainly regenerates, which cannot be affirmed of Baptism in every case." This is a specimen of the Professor's sacramental level. Dr. Smeaton's historic survey of the "Doctrine of the HOLY SPIRIT" is, however, not without value, and his chapter on "the Procession" in which he warmly espouses Western doctrine, is, perhaps, the best in the book.

Mention should also be made of Bishop Webb's devotional addresses on "the Presence and Office of the HOLY SPIRIT," in which he follows in some measure the same lines as those which had been laid down in this volume; and of the Lectures of the late and lamented Dr. Ewer, of New York, who

owned his obligations to this book, whilst he added a wealth of illustrative matter of his own which made his addresses bright and popular.

It may be noticed that not only by the delivery of Addresses and Lectures, but in practical ways, devotion to the HOLY SPIRIT has become of late more prominent in the English Church. In proof of this, "The Pastoral Order of the HOLY GHOST," which has just been founded by the Bishop of Lichfield in his diocese, for the furtherance of the devotional life of his clergy, may be referred to.

The Bishop of Lichfield, who has a genius for organization, has created this Clerical Union, and suggested some admirable Rules for Life and Work for the guidance of its members. He says in an address *ad clerum*—"Our very name is chosen with this view, to emphasize and accentuate the duties, the privileges, and the strength of our high calling—'The Pastoral Order of the HOLY GHOST.' We are pastors; we are in Holy Orders; we have received the HOLY GHOST. We desire to be faithful pastors; to work in our order; to be led by the HOLY GHOST."

The author trusts that there is no statement in these pages in conflict with the Testimony of the Undivided Church, or inconsistent with the Traditions and Formularies of the Anglican Communion.

W. H. H.

THE WARDEN'S LODGE, CLEWER,
Easter, 1884.

PREFACE TO SECOND EDITION.

IT has been thought advisable to alter the form in which this work was first published, by converting it from "a series of Lectures" into a short treatise. This change has involved the excision of utterances of a merely temporary or hortative character, which were in the Lectures as delivered in All Saints' Church, Margaret Street, during Lent in 1868. The alteration, however, is but slight in this respect, in that the mode of treatment which was employed in the Lectures in the first instance was in the main historic and objective. The advantages of this change are twofold: it gives the author liberty to make additions to the original matter, a liberty which he has availed himself of throughout, and more especially in the last two Lectures; and it accommodates the reader who may be willing to pursue a line of thought suggested by another, and yet may eschew all compositions which are cast in a homiletic mould.

In a review of a book on this subject it has been said,

that whilst Roman Catholics and Nonconformists have done something of late in the way of contributing to the literature of the Third Person of the Blessed Trinity, the English Church has produced nothing.

Perhaps this statement is a little too sweeping, and some would wish to put in a claim for Hare's "*Mission of the Comforter.*" This book, however, is rather an exposition of S. John xvi. 7—11 than a theological treatise, as the author announces in his preface, "As there is much difficulty and obscurity in the brief pregnant verses, in which our LORD declares the threefold work of the Comforter, I thought it might be useful to give a sketch of the manner in which these verses have been interpreted by the chief Divines of the Church." He approves a development of doctrine, but a development of a distinctive and disjointed kind, as will be seen by the following remark, which also will serve to reveal the views of the writer, "even he," i.e. S. Augustine, "did not set the true idea of faith clearly and distinctly before his mind, any more than any other divine in the long interval between S. Paul and Luther."

An exception, however, should certainly be made in favour of Swete's "*Early History of the Doctrine of the HOLY GHOST,*" which is a short and learned review of the controversies of the fourth century, and shows how meagre and indistinct were the references to the HOLY GHOST, save in the devotional language of the Church, until the days of S. Athanasius, when at the Council of Alexandria, A.D. 362,

those were anathematized "who say that the HOLY SPIRIT is a creature, and of a different and separate essence from our LORD."

But the "Bampton Lectures" of the Bishop of Salisbury have removed the disgrace above referred to, though they deal with the subject rather in a special aspect than as a whole. Dr. Moberly acknowledges this to be his purpose in his preface to the second edition; he describes as "the main thesis of the Lectures" "the maintenance of the twofold theory of the Collective and Personal Priesthood." The Lectures on "the Administration of the HOLY SPIRIT in the Body of CHRIST" and those on "the Person and Work of the HOLY GHOST," were delivered in the same year, but they are constructed from such different standpoints as rarely to traverse the same path, and therefore the author has felt no hesitation in presenting his work anew in an altered form, and with considerable additions. He is well aware that it is only a feeble attempt in the right direction, but it may form the basis of a fuller exposition of its profound theme, to be produced hereafter, either by himself, or by some one who has more time at his disposal, and who may in other respects be more qualified for the undertaking, if such should be demanded.

As the field of Patristic, Mediæval, and Modern Divinity on the Doctrine of the HOLY GHOST is rather an extensive one, it is difficult to say to what authors the following pages are most indebted; perhaps amongst the

first S. Basil and S. Didymus ; amongst the second S. Thomas Aquinas and S. Bonaventura ; and amongst the last, Bull and Burton, Gaume, Lallemand, and Saint-Jure, may be named.

The principle of development applies to the doctrine of the HOLY GHOST as well as to all other doctrines, but the development must be an organic outgrowth of the original deposit and not something foreign to it, and differing in kind as well as degree. To use a common saying by way of illustration, the acorn must become an oak, not an elm. Such development to be genuine must be but the enlargement of ideas already extant, brought out, as it were, by the magnifying power of the Personal SPIRIT guiding the Church, and by the meditations of the Saints ; ideas not only enlarged, but seen in fresh combinations and so capable of fresh analysis by the light which mutual agreement or contrast throws upon them. That such a process has been brought to bear on the doctrine of the HOLY GHOST cannot be denied, when such treatises as S. Ambrose's (A.D. 397) and that of Dionysius Carthusianus (A.D. 1471) are compared ; when the writings of the Ante-Nicene Fathers are placed by the side of later productions ; or when the records of Nice, Constantinople, and Florence, are successively examined. As the English Church is at one with the rest of Western Christendom and with the Ancient Eastern Church¹ on the doctrine of the HOLY

¹ See Note, p. 277.

GHOST, and is committed in the Creeds, Litany, and Articles to the 'Filioque;' (though there may be differences of opinion and belief as to the Final Source of authority and the organ of the SPIRIT'S utterance in the mystic Body) the Author has felt himself more free to consult Continental writers as well as our own post-Reformation Divines, than would have been the case, had some truth about which the English and Roman Communions debated been under consideration.

Several points, which, perhaps, partly from conciseness and partly from their intrinsic abstruseness, were considered obscure, have received a fuller treatment, in consequence of the suggestions of some friends who kindly requested their elucidations. They are now thanked for having called attention to them by their friendly criticism. Nothing remains but to commend this little volume to GOD, and to submit its contents unreservedly to the teaching of the Universal Church.

THE WARDEN'S LODGE, CLEWER,

Lady Day, 1876.

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THE PERSON AND WORK

OF

The Holy Ghost.

Chapter I.

THE PERSON OF THE HOLY GHOST.

WE ought to approach so solemn a subject as "The Person and Work of the HOLY GHOST" with dispositions of lowliness and awe,—“need have we truly,” says S. Cyril, “of spiritual grace, that we may discourse concerning the HOLY SPIRIT; not that we may speak suitably to His dignity, for this is impossible, but that in alleging the words of the divine Scriptures we may not put ourselves in jeopardy. For surely a very fearful thing is written in the Gospels, where CHRIST saith plainly,¹ ‘whosoever speaketh a word against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come.’”² We must depend on His help, of Whom we write, for it is the SPIRIT alone Who can search “all things, yea, the

¹ S. Matt. xii. 32.

² S. Cyril, Cat. Lect., p. 203, Oxford Trans.

deep things of GOD.”¹ So again, “it behoveth us to direct our thoughts to all Divine things with reverence and earnest care, but especially to the things which are said about the Divinity of the HOLY GHOST, since blasphemy against Him is unpardonable.”² The Blessed SPIRIT, then, must cleanse our hearts and illuminate our minds, and guide us into all truth concerning Himself, so that we may not offend Him by what is written.

Our aim is to take an historical view of the work of the SPIRIT through the unfolding Dispensations of GOD. The consideration of the SPIRIT’S Presence and Work is important in many respects : it will lead to an increase of the Knowledge of GOD ; it will help towards realizing the dignity of human life, gaining a right standard of Christian holiness, and forming a true estimate of the nature of sin. In the present day, whilst the forces of nature and the laws of matter are being eagerly explored, the Unseen, with its majestic Realities, is apt to be either doubted, or forgotten, or denied. The tendency of the age is materialistic. Men begin to acknowledge only what they can see and touch, and to dispute, or ignore, whatever lies beyond the narrow limits of the senses. The supersensual world with all its splendour, upon which the eye of faith loves to gaze, is now too often relegated to the region of poetry and of dream, and the world of phenomena regarded as the only reality. There are those who have even argued that “the idealiza-

¹ 1 Cor. ii. 10.

² S. Didymus, Lib. i. p. 1.

tion of our earthly life . . . is better calculated to ennoble the conduct than any belief in unseen powers"¹—a sentiment which is certainly not verified by experience, even when tested with the adventitious aids, which come from the glow of surrounding religion; for much depends on environment, or is due to the remnants in the soul of a departing faith which lingers like the heat beneath the grey embers of an extinct fire. Those who may have felt no inward temptation to scepticism, are nevertheless liable to be unconsciously infected by the poison with which the atmosphere around them is charged. It may be well then, as a corrective to this influence, to draw near to the HOLY SPIRIT, and deepen our faith in Him, "Whom the world cannot receive, because it seeth Him not."²

It will be our endeavour in the following chapters, first to contemplate the Person of the HOLY GHOST; then to consider His Work from the Creation to the Incarnation; in the Incarnation; His Personal Coming; His Presence in the Church; and lastly, His Indwelling in the soul.

First, let us contemplate the HOLY SPIRIT Himself. As He is the Person Who completes the Godhead, so He is the latest to be fully known. Holy Scripture is a history of the Manifestations of GOD. We will attempt to trace the gradual unveiling of His Adorable Life, and note its chief stages. Reason is not sufficient to guide us here. Reason

¹ John Stuart Mill, "Essay on the Utility of Religion."

² S. John xiv. 17.

may perceive that our ideas of finiteness and imperfection, which are simply negations, must have some original relation in our minds to the Infinite and Perfect, and that not as an abstraction but an actual Object, that is to GOD. Reason may conclude, after observing the order of cause and effect, that there must be a First Cause, an Unmoved Mover of the universe; reason after observing the visible creation, may infer that there must be a Living Creator, or what Mr. Spencer is pleased to call "an Inscrutable Power,"¹ as the sight of statuary brings up the thought of the sculptor, or the sounds from a harp suggest the action of the unseen harper; reason after observing the fitness of all things to fulfil their respective purposes, and their mutual relation to one another as parts of one system, may infer the existence of a directing or prescient Mind; reason, after observing the common belief of mankind in a GOD—whether that unanimity be the result of some primeval revelation which so fitted into a space in the human mind as to be, however distorted, yet incapable of extinction; or, whether it be a projection from the human mind itself, giving form to a conviction, as a first principle or self-evident truth—may point to an Object of Worship; reason, guided by that "impression of the Divine Light," the voice of conscience, might be led to affirm the existence of a Moral Governor, but, beyond this elemental idea, she can make no sure advance. Fallen man, when left to himself, "feels"² after

¹ First Principles, § 31.

² ψηλαφήσειαν, Acts xvii. 27.

GOD and, it may be, finds Him, but only as the eclipsed sun may be descried by the glimmer of its rim, whilst its disc is hidden. The human mind, seeking after GOD, has well been likened to Michael Angelo in his old age feeling round and round the Torso in the Vatican, endeavouring in his blindness to gather by the sense of touch "from the imperfect fragment an inspiration of the unknown whole." The film on the lustreless eyeball must be removed and the light of faith let in upon the soul before the Face of GOD can be seen. A traditional knowledge of GOD may outstrip present relations with Him, as a previous sight of the sun may linger on the memory, whilst the orb is concealed; but, unless GOD unveils Himself, there can be no certain knowledge of His Inner Life. The cloud must be dispersed. Heaven must break silence. The creature awaits the Self-manifestation of the Creator. Revelation meets the need.

We must go back in thought to the beginning, to the Mystery of all Mysteries, the Eternal Mystery, the Being of the Ageless One, in order that we may watch Him, as He reveals Himself.

I. GOD rises up before us in the portals of creation. He postulates His Own Existence as a primary truth within the reach of reason or needing no demonstration—"In the beginning GOD created the heaven and the earth."¹ He thus declares Himself to be distinct from all created things, pre-existent, and their origin. From the Creation to the

¹ Gen. i. 1.

Incarnation the main thought which GOD imparts concerning His Being, is wrapped up in those words, "The LORD our GOD is One LORD."¹ The words were recited twice daily by every Israelite, and inscribed on their Phylacteries. GOD is content to wait until that truth has sunk so deeply into the mind of His creatures as to fit them to receive, without peril of drifting into Tritheistic ideas, a revelation of the Distinctions in the Divine Life. It must be right then to set forth this primal truth of the Oneness of GOD before we trace the manifestations of His Inner Life—a truth which may now be less perfectly grasped, in the midst of the fuller revelations of the Godhead, than it was of old.

The conception of the Divine Oneness should be as clear in the mind of the Christian as it was in the mind of the Jew. S. Bernard describes various kinds of unity as by steps he ascends to the Unity of GOD.² He notices unity which is natural, that between soul and body; unity in marriage, "they twain shall be one flesh;"³ unity virtual, when a man's powers are concentrated on one aim, "*one* thing have I desired of the LORD;"⁴ unity moral, which consists in that concord which "maketh men to be of one mind in a house;"⁵ unity spiritual, whereby we are united to GOD, "he that is joined to the LORD is one spirit;"⁶ unity social, in the perfect uniformity of wills as amongst the angels; unity personal, that is of the Divine and Human

¹ Deut. vi. 4.² Serm. lxxx. de diversis.³ S. Matt. xix. 5.⁴ Ps. xxvii. 4.⁵ Ps. lxviii. 6.⁶ I Cor. vi. 17.

Natures in One Person in CHRIST;¹ “unity Principal, or Substantial, as in the Trinity.”² He thus attempts to approach gradually, step by step, that highest Unity, the Unity of the Divine Life. GOD is the Living One.³ Personality is to be attributed to Him in a far higher sense than that in which it is used of man; as, for sake of illustration, reason in man, though kindred with, is something higher than mere instinct in the brute. GOD is One in Essence. Personality in one sense can only belong to GOD, in that He Alone is Self-derived.⁴ The Unity of GOD rises above all other kinds of unity, in that it is not the result of composition of any kind, nor an arithmetical conception which would imply the possibility of a series, but a Oneness *sui generis* in the sense of not being able to be shared by any other. He is One both from the Simplicity of His Being, which is incapable of division, “GOD is a Spirit;”⁵ and because He stands Alone, and has a Self-derived Life. He is One with such Conditions of Life, such Attributes, such relations to the creatures, as to render the *thought* of another impossible; He is the One Living

¹ Phil. ii. 6, 7.

² S. John x. 30.

³ S. Augustine lays much stress on the distinction between a Living and a logical Oneness. “GOD,” says he, “is not simply ‘Unum’ but ‘Unus.’”

⁴ “The Great Enigma,” W. S. Lilly, p. 241. “In the proper sense of the word, Personality—*Für-sich-sein*—can be predicated only of the Infinite. ‘Ipse suum esse est.’ Perfect self-hood means immediate self-existence.”

⁵ S. John iv. 24.

Personal GOD. "Pure and absolute Monotheism was instilled into the mind of the Hebrews," it has been truly said, "and GOD was revealed and worshipped as the One Invisible Creator and Sustainer."

It has been thought, however, that even the first utterance of Revelation—"In the beginning GOD created the heaven and the earth,"¹—contains something more than an assertion of the Divine Unity and Creative Power;² and in the creation of man the idea is less dimly imparted of Plurality in the Godhead—"Let us make man." This is the first unveiling of the Divine Life. It is a Revelation given in Divine compassion at the beginning ; lest as we contemplate

¹ Gen. i. 1. It is hardly necessary to state that the "traditional view" of the Old Testament is in the main accepted, and therefore the Mosaic authorship of the Pentateuch with obvious "reservations." The order of the Sacred Books lends itself naturally to a certain kind of evolution, to be traced in the gradual unfolding of Divine Revelation. The witness of the Old Testament to itself, the estimate of the Jews to whom were committed "the oracles of GOD," who were the guardians of the Hebrew Canon, the infallible teaching of CHRIST and of the inspired writers of the New Testament, and the belief of the Christian Church, form a cumulative evidence in favour of the "traditional view," which is "impregnable." Modern criticism may possibly be able to make good some of its theories as to *compilation* and *redaction* ; but, if it be admitted that these were the work of inspired persons, and that the *sources* of the Sacred Scriptures still bear the dates usually assigned to them, however late the final form of the Old Testament, the "traditional view," it seems, would still remain in substance unimpaired.

² Beveridge thinks there may be in the plural a hint of a Trinity, as "in Hebrew, where there is likewise a dual, there *three* is the first plural number." Others regard it as "a plural of majesty."

the solitude of GOD, we should either be saddened by the thought of a loneliness, which we are in the habit of considering a defect ; or, viewing Him as having no internal Relations, we should despair of any fellowship with Him ; or, should account future Dispensations as the phases of a Life which had eternally no distinctions.

“Let us make man in our image, after our likeness.”¹ This consultation over the dust not only betokens the immeasurable dignity of man above the beast that perisheth ; it not only stamps him a free, intelligent, immortal being, but it is an intimation that GOD in connexion with human nature would manifest Himself to His creatures, and in that Form make Himself known. In the Old Testament, then, there is, besides the revelation of the Oneness of GOD, a glimpse given of His Plurality in the history of Creation. It is true, as we now read the Old Testament, that we can detect hints of a Trinity not then revealed, through the light thrown back upon them by CHRIST and His SPIRIT. In the mysterious visit, for instance, of “a triad” of Angels to the Patriarch on the plains of Mamre, we may be able to trace the doctrine of the Holy Trinity.² We may find in the Levitical Benediction, “the LORD bless thee and keep thee,” a reference to the FATHER ; “the LORD make His Face shine upon thee,” a token of the SON ; “the LORD lift up His Countenance upon thee,” the proceeding of the HOLY GHOST from Both.³ In the intimations of Psalmist

¹ Gen. i. 26.² Gen. xviii. 2, 13.³ Numb. vi. 24, 25, 26.

and Prophet we may detect the Divinity of the coming Messiah, and of His Spirit. In the angelic worship, witnessed by the enraptured Prophet, the thrice-repeated "Holy" of the Seraphim, we may see the doctrine of a Triune GOD :¹ but it must be remembered again that it is, as S. Augustine saith, through the light of the New Testament that we are able to discover the hidden meanings of the Old, meanings which were not known, nor intended to be known, by those who lived under the Mosaic Dispensation ; though under that it is possible to trace in the Names of GOD a gradual unveiling of the richness of the Divine Nature, and the manifold relations of GOD with man.

II. In the Incarnation we gain a fuller knowledge of GOD. To provide man with this was one of the high purposes of that stupendous Mystery, "No man hath seen GOD at any time ; the only-begotten SON, Which is in the bosom of the FATHER, He hath declared Him."² Through the Incarnation, not only were the Divine Perfections, but the Godhead was, revealed ; because through One of the Divine Persons becoming Incarnate, we are able to realize, in some measure, the Internal Distinctions of the Divine Life. Angels—because of their direct intellectual powers, their nearness to the Divine Nature, their unfallen state, their abode—may be able to understand how, in each utterance of that word "Holy" they are offering homage to a Divine Person ; but to us—of dull faculties, fleshly nature,

¹ Isa. vi. 3.

² S. John i. 18.

fallen estate, earthly dwelling—the Incarnation brings out the great Mystery of the Life of GOD. It is the Rock upon which we stand, like Moses of old, and in this Shelter, screened with the Hand, we can alone catch a sight of the inner Glory.

In the Conception of JESUS, we have said, is another revelation of the Divine Life; through the Mystery of the Incarnation, there is an unveiling of the HOLY SPIRIT. “The HOLY GHOST shall come upon thee.”¹ It is the first time in Scripture that the HOLY GHOST is represented by Himself as the Agent of a distinct and personal action. This statement may seem, at first sight, unwarranted, but on examination it will be found to hold good. Numerous texts refer to the SPIRIT of GOD a personal agency, but in none is He spoken of simply by His own Name. It is not that the title “HOLY SPIRIT” is confined to the New Testament. We are familiar with it in the Penitential Psalm, “take not Thy HOLY SPIRIT from me,”² and in the book of Isaiah, “they rebelled and vexed His HOLY SPIRIT,”³ and in the book of Wisdom, “Send Thy HOLY SPIRIT from above;”⁴ but in these passages He is

¹ S. Luke i. 35. “Πνεῦμα Ἅγιον,” without the Article, as a Proper Name. Vide Winer’s Grammar of N. T. Diction, Vol. I. p. 131. On the other hand, τὸ Πνεῦμα is used for the Person of the SPIRIT, and πνεῦμα without the Article for His influence, in the New Testament, but not invariably. An exception, e.g., is S. John vii. 39, *if* the R. V. is correct, “Πνεῦμα” is the Third Person, for the reference is to the Indwelling Presence. It could not be said of “the influence” that it was “not yet.”

² Ps. li. 11.

³ Isa. lxiii. 10.

⁴ Wisd. ix. 17.

spoken of with a certain reference to other Divine Persons ; it is "*Thy* HOLY SPIRIT," and "*His* HOLY SPIRIT," not "the HOLY SPIRIT." The term is used relatively, not absolutely, before the Incarnation. It is when a resting-place for human thought has been provided in the Word made flesh, whence the Distinctions of the Godhead may be viewed, that the Personality of the HOLY GHOST is made known.

It is an Article of the Christian Faith, and an advance on the belief of the Jewish Church, that the HOLY GHOST is a Divine and Personal Subsistence. A real belief in the Incarnation leads to a real belief in the HOLY GHOST, and the converse of this statement is equally true. This will be the place to notice some of those misconceptions of the Nature of the HOLY GHOST, which in modern as well as ancient days have arisen. There are chiefly two. Some regard Him only as a Divine and Beneficent Influence emanating from Almighty GOD ; others, admitting His Personality, claim for Him no higher place than that of one of the most exalted, pure, and blessed spirits. These are two answers to the question, "Who is the HOLY GHOST?" other than the Church has given. The former is more especially a modern view, although some of old held it. It commends itself now, because it falls in with general and indefinite notions on religion. Moreover, it is a true view so far as it goes. As a matter of fact, all persons think of the HOLY SPIRIT as a Divine influence, more frequently than as a Divine Person. This may arise from His Name,

“Spirit,”¹ which in various languages is used of the wind² or breath, or of states of mind and temper, and thus, from the association of ideas, we become liable to regard the HOLY SPIRIT only as some pure and subtle operation : and the Scriptural use of the name “Spirit,” at one time for Himself, at another for His gifts, (because of the close relation of the two,) may seem to support the same tendency ;³ He ceases to be distinguished from His gifts, and is lost sight of, because He and they are sometimes called by the same name. Against the opinion that the HOLY SPIRIT is only an energy, may be brought the difficulty of reconciling with it those statements in Holy Scripture which refer to Him personal action. The fact that three contrivances have been resorted to for this purpose, manifests the exigency of their position, who, in this respect, deny the teaching of the Church. Thus (1,) when the SPIRIT is mentioned in connexion with GOD, He is resolved into an attribute or operation of the Most High ; to say, “the SPIRIT of GOD moved upon the face of the waters,”⁴ is equivalent to saying, “GOD was exercising His power over the deep.” (2.) When the SPIRIT cannot be resolved into a general notion of Godhead, He becomes identified with the creature in whom He works, whose personality is taken

¹ πνεῦμα, Spiritus, L'Esprit, Der Geist, &c.

² Amos iv. 13, was seized on by the Macedonians to disprove the Divinity of the HOLY GHOST, but “the wind” is evidently the right interpretation, and its creation fitly joined to “He formed the mountains.”

³ Pearson, Art. viii. p. 313, ed. 1701.

⁴ Gen. i. 2.

up, and employed, and made, as it were, to be His own, e.g., "He that is spiritual searcheth all things," would be the sole interpretation of the text "the SPIRIT searcheth all things."¹ Again, (3,) when neither of these explanations can be resorted to, a third and more simple one is employed; personal action is said to be metaphorically referred to the SPIRIT, in the same way as in the thirteenth chapter of the first Epistle to the Corinthians the grace of charity is said to suffer long and be kind.² I have enumerated these ingenious and diverse modes of dealing with Holy Scripture on the subject of the Personality of the HOLY GHOST, because, from their complexity, we should suspect the opinion which necessitates them.

With regard to the first, it may be said that such an interpretation would be possible, provided the New Testament did not exist. That the HOLY SPIRIT might have been, and was, in the time of the Mosaic dispensation, considered to be only an afflatus or energy of GOD is admitted. But in the New Testament it is impossible to merge the Personality of the HOLY SPIRIT into that of the FATHER and the SON, when the Three Persons are distinctly enumerated in the same texts, e.g., "I will pray the FATHER, and He shall give you another Comforter,"³ "Whom the FATHER will send in My Name,"⁴ "baptizing them in the Name of the FATHER, and of the

¹ 1 Cor. ii. 10.

³ S. John xiv. 16.

² 1 Cor. xiii.

⁴ S. John xiv. 26.

SON, and of the HOLY GHOST,"¹ and, "The grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you all."² In answer to the second, it is allowed that there are instances in which the SPIRIT is said to do what man does ; and that so close is the union of Spirit with spirit, that what is affirmed of the one is referred to the Other as the moving Principle, and thus the lesser personality is sometimes lost sight of through the overshadowing of the Greater as the SPIRIT acts on our spirit ; as, for instance, when in the Epistle to the Romans,³ S. Paul ascribes to the SPIRIT the unutterable groanings of prayer as if it were His own proper act, and not that which He elicited from the souls of the faithful ; but there are other passages where such a transition is not possible, as where the SPIRIT is said to witness *with* our spirit,⁴ and to this class the text which is above quoted belongs. "The SPIRIT of GOD" is there placed in contrast with "the spirit of man,"⁵ the One searching the deep things of GOD, the other knowing the things of man. As to the third way of accounting for the frequent ascription of personal action to the SPIRIT by saying the language is metaphorical,—without staying to show that the personification of charity is no parallel, being exceptional, evidently rhetorical, and not open to the charge of being

¹ S. Matt. xxviii. 19.

² 2 Cor. xiii. 14.

³ Rom. viii. 26.

⁴ Rom. viii. 16, *συμμαρτυρεῖ*.

⁵ 1 Cor. ii. 10, 11.

liable to mislead,—it is sufficient to meet it by alleging the admitted rule of Scriptural criticism which does not allow any “interpretation which tends to supersede the literal sense” where that sense can hold good.¹

The dogma of the Catholic Church,—The HOLY GHOST is a Person,—is the only key to the language of Holy Scripture. The clear revelation of the angel, “the HOLY GHOST shall come upon thee,”² does not stand alone as a witness to His Personality, save in its position as the first utterance of His Blessed Name in its distinctness—“the HOLY GHOST;” for although the FATHER and the SON are Both called “Holy,” and Both named “Spirit,” neither the FATHER nor the SON are ever styled “the HOLY GHOST.” The utterance of the Angel Gabriel, at the Annunciation of the Blessed Virgin Mary, casts back its light on the earlier record, and is followed by the teaching of CHRIST and His Apostles. Our LORD speaks of the SPIRIT in terms which imply Him to be as real a Person as Himself—One Who should teach,³ and guide,⁴ and convince of sin,⁵ and abide⁶ with His disciples in His place.⁷ S.

¹ It may also be remarked with Michaelis that as the Gnostics were in the habit of falsely investing divine operations with personality, the Apostles would have avoided the constant use of *prosopopœia*, unless they believed the HOLY GHOST to be a Person.

² S. Luke i. 35.

³ S. John xiv. 26.

⁴ S. John xvi. 13.

⁵ S. John xvi. 8.

⁶ S. John xiv. 16.

⁷ Observe in the Greek how the neuter Πνεῦμα is connected with the masculines, Παράκλητος, ὅς, ἐκεῖνος and αὐτός.

Paul, in the eighth chapter of his Epistle to the Romans, (an important chapter in reference to our subject,) whilst revealing different operations of the HOLY SPIRIT, speaks of Him as helping our infirmities, leading "the sons of GOD," dwelling in the faithful, being instrumental in raising the dead, imparting a new relation to GOD the FATHER, and bestowing some measure of assurance by witnessing¹ with our spirit, that we are the children of GOD. The Apostle keeps distinct, we have observed, the SPIRIT'S Personal testimony from the corresponding witness of the human spirit. S. Peter refers to the SPIRIT, as testifying² before of the Sufferings of CHRIST, and moving men to prophesy.³ S. John calls Him "the SPIRIT of Truth" and Himself the "Truth."⁴

From the difficulty, then, of bringing the opinion, that the HOLY SPIRIT is only a Divine influence, into harmony with Scripture, with the direct and absolute announcement of the Angel Gabriel, followed by the statements of JESUS and His Apostles,—we find a confirmation of the doctrine, which the Church has taught us, of the Personality of the HOLY GHOST. *Personality* is one of the watchwords of the Catholic Faith, and therefore rationalism revolts against the conception for which this word stands. The personality of the soul with its store of memories, and abiding consciousness of a separate life ;

¹ Rom. viii. 26, 14, 9, 11, 15, 16.

² 1 S. Peter i. 11.

³ 2 S. Peter i. 21.

⁴ 1 S. John v. 6.

the personality of the Angel of darkness,¹ and of other evil spirits ; of the holy angels ; of JESUS CHRIST ; of the Everlasting Three in GOD ; of GOD Himself ;—all have been assailed. The mistake of supposing that between the Absolute and Personal there is a contradiction, arises from the assumption that Personality involves limitation, which it necessarily does not. However inadequate the term “personality” may be, when applied to GOD, it nevertheless gives shape to a thought, which, though, like a colour or axiom, it may not be elucidated by description, is witnessed to by the consciousness of all. Influence may flow from a person, but is as distinct from the person who gives it out as the perfume is distinct from the flower ; influence is not receptive, but a person may be loved and adored ; influence fluctuates and needs a subject to be receptive of it, a person is an abiding and independent centre of life. Let us, then, while dwelling on the Personality of the HOLY SPIRIT, be reminded of the importance of withstanding all the tendencies of a philosophy which, disregarding the primary affirmations of our reason, would reduce personal life, either to so much force, or to a certain combination of atoms, or to some spiritual abstraction, or to a mere creation of the imagination.

¹ As an instance of this tendency to pass from the personal to the impersonal, modern teaching as contrasted with ancient concerning Antichrist may be adduced. In the early Church, Antichrist was regarded as a real person ; in recent times, Antichrist has for the most part been resolved into some system or principle.

The other answer to the question, "who is the HOLY GHOST?" belongs more especially to ancient days ; yet, for this reason, it must not be altogether overlooked. As it was error which caused the Church to enunciate the truth, —for S. Hilary saith, but for "heretics" and "blasphemers," the Baptismal Formula "was enough for the faithful;"¹ so, by regarding the misconceptions concerning the SPIRIT, we may bring out more clearly to our minds His real Nature. Those, of old, who did not adhere to the Sabellian tenet,² admitted the Personality of the HOLY GHOST, but denied His Divinity. It was easier to receive the doctrine that the SON was "of one substance with the FATHER," than the same truth when referred to the HOLY GHOST. One reason for this may be found in the fact, that there is no human similitude of the relationship of the SPIRIT. The timeless generation of the Everlasting SON is more readily acknowledged on account of its correspondence with human analogy. The two 'relations' of the FATHER to the SON, and of the SON to the FATHER, have their shadows in nature, but the HOLY SPIRIT has no earthly counterpart to serve as a step towards realizing His Ineffable Distinction.

Against the opinion, that the HOLY SPIRIT is only one of the most exalted created intelligences, we may, as before, show, by a negative process, the difficulty of reconciling it

¹ De Trin.; l. ii. c. i.

² "Its peculiar tenet is the denial of the distinction of Persons in the Divine Nature." Newman's "Arians," p. 120.

with Holy Scripture.¹ There is One, the SPIRIT of GOD, honoured in Scripture above all others; He is invested with the Name, Titles, Perfections of GOD; He is called the GOD of Israel—"the SPIRIT of the LORD spake by me, and His word was in my tongue: the GOD of Israel said."² He inspired the Prophets, they spake as they were "moved by the HOLY GHOST,"³ and when they so spake they said, "Thus saith the LORD GOD."⁴ He is proclaimed to be Omnipresent, "whither shall I go from Thy SPIRIT?"⁵ S. Paul asserts His Omniscience, "the SPIRIT searcheth all things;"⁶ Goodness is attributed to Him, "Thy SPIRIT is good;"⁷ Holiness enters into His Name—"the HOLY GHOST;"⁸ He is associated with GOD in acts which cannot be shared by the creature, those of Creation, Redemption, and Sanctification. Elihu says, "the SPIRIT of GOD hath

¹ Some of old attempted to distinguish between the different prepositions used in Holy Scripture in reference to the FATHER, SON, and HOLY GHOST; so as to maintain the inferiority of the Second and Third Persons to the First:—"from" (ἐξ οὗ) whom "are all things," (1 Cor. viii. 6,) being used of the First Person; "by" (δι' οὗ) whom, of the Second; "in" (ἐν ᾧ) whom of the Third. This argument was met by pointing out passages where the prepositions were interchanged; e.g. "by" whom, used also of the FATHER, Gal. i. 1; three prepositions used of "the LORD," Rom. xi. 36; "from" whom attributed to the SON, Eph. iv. 15, 16; "from" whom used of CHRIST, Col. ii. 19; "in" whom, also of the FATHER, 2 Thess. i. 1. See S. Basil de Spiritu Sancto, cap. ii.—viii.

² 2 Sam. xxiii. 2, 3.

³ 2 S. Pet. i. 21.

⁴ Ezek. xxxix. 1.

⁵ Ps. cxxxix. 7.

⁶ 1 Cor. ii. 10.

⁷ Ps. cxliii. 10.

⁸ S. Matt. i. 18.

made me.”¹ In preservation also the SPIRIT bears His part, “the SPIRIT of the LORD filleth the world; and that which containeth all things hath knowledge of the voice.”² In saving man He is united with the SON of GOD. “Ye are justified in the Name of the LORD JESUS, and by the SPIRIT of our GOD;”³ of sanctification He is the Agent, for salvation is “through sanctification of the SPIRIT,”⁴ and to speak against Him is a greater sin than to speak against the Son of Man;⁵ He bears a similar relation to the Sacred Humanity to that which the FATHER bears, (save that of Paternity,) sending,⁶ creating,⁷ sanctifying,⁸ co-operating with CHRIST in the Atoning Sacrifice,⁹ and in His Resurrection.¹⁰ He is mentioned on the first page of Scripture as moving on the dark deep;¹¹ He is mentioned as Revelation closes, “the SPIRIT and the Bride say, Come;”¹² if He is not GOD, He will at least be found in the highest place amongst the hosts of pure and blessed spirits. Look then, at their worship and their offerings of praise. The inspired Psalmist calls on all spheres of being, in his unsatisfied yearning to bless GOD—angels, men, spirits,—even to the inanimate

¹ Job xxxiii. 4.² Wisd. i. 7.³ 1 Cor. vi. 11.⁴ 2 Thess. ii. 13.⁵ S. Matt. xii. 32.⁶ Isa. xlviii. 16. But the R.V. more accurately translates “the LORD GOD hath sent Me and His Spirit,” thus foretelling the Ministry of the SON and of the Spirit. S. John viii. 18.⁷ Rom. viii. 3; S. Matt. i. 18.⁸ Isa. xi. 1, 2; S. John x. 36.⁹ Rom. viii. 3; Heb. ix. 14.¹⁰ Rom. viii. 11; Acts ii. 32.¹¹ Gen. i. 2.¹² Rev. xxii. 7.

creatures, he would lend a tongue, to hymn their Maker, but he does not invoke the SPIRIT of GOD to join him in his anthems of thanksgiving. In the song of the three children in the fire, all the orders of being are summoned to bless the LORD, but there is no praise sought from the SPIRIT of GOD. Look at yon worship! Who are the foremost in that adoration? who stand nearest the throne? who—but the Cherubim and Seraphim, the created reflections of Eternal Wisdom and Love. The old tabernacle, “the pattern of things in the heavens,”¹ with the Cherubim overshadowing the ark, represented a priority corresponding with that which Isaiah² and S. John³ saw in vision. Again, S. Paul,⁴—who had been caught up into the Invisible World, had entered Paradise, and passed even to the confines of the third heaven—when rejoicing in CHRIST’S Presidency over all creation, he enumerates the various spheres of life, the principalities, powers, and thrones, which he, with inspired mind, had surveyed, makes no mention of the SPIRIT of GOD. No! look down the ranks of those worshippers in the courts of heaven, the SPIRIT is not amongst them, save that He indwells them and inspires their worship; He must be *there*,—and if He is not there as worshipper, He is there as Worshipped. We must bow, then, before the Throne, and acknowledge not only “the FATHER, of an Infinite Majesty,” the “hon-

¹ Heb. ix. 23.

² Isa. vi. 2.

³ Rev. iv. 8.

⁴ Eph. i. 20; Col. i. 16.

ourable, true, and only SON;" but "also the HOLY GHOST, the Comforter."

The absence of any marked and distinguished place in the choirs of the Blessed, for one who occupies so exalted and prominent a position in Revelation, would be, in itself, a presumption against the opinion that the HOLY SPIRIT, however glorious, could be a created being! Again, the teaching of the Church, that the HOLY GHOST is GOD, will be found to be the only consistent interpretation of the Scriptures. As before, when speaking of the Personality of the SPIRIT, so in this connexion, reference shall be made to the declaration of S. Gabriel, as confirmed by our LORD and His Apostles. "The HOLY GHOST shall come upon thee," therefore "that holy thing which shall be born of thee shall be called the SON of GOD."¹ A belief in the Divinity of the HOLY GHOST follows upon a belief in the Divinity of JESUS. In the enunciations of the Councils of the Church, as well as in the spiritual life, a realization of the Person and Office of the SPIRIT grows out of a full grasp of the doctrine of the Incarnation; it is when we adore JESUS in the arms of Mary, that we become conscious, both of the dignity of the creature who gave Him birth, and of the Majesty of the Creator SPIRIT, Who, by overshadowing her, became the Divine Instrument of that amazing Mystery. "Therefore," says S. Ambrose, "we cannot doubt the SPIRIT to be Creator, Whom we admit to be the Author of the

¹ S. Luke i. 35.

LORD'S Incarnation."¹ So again, doubtless He, i.e. "the HOLY SPIRIT, is to be adored; when He is adored Who according to the flesh was born through the instrumentality of the SPIRIT." In the Conception of JESUS is the unveiling of the Divinity as well as Personality of the Blessed SPIRIT, and in the teaching of our LORD respecting Him, the announcement of the angel is verified.

It has been remarked that CHRIST refers to the HOLY SPIRIT in two different ways. At one time He speaks of Him as an Equal, at another as a Superior, but never as one less than Himself. When CHRIST is confronting the world, or teaching those who had no knowledge of His Own Divine Nature, He exalts the HOLY SPIRIT, ascribes to Him the virtue of His Ministry, and brings Him into notice as authorizing His actions. At Nazareth, where He was reputed² "Joseph's Son," when He read in the Synagogue the passage,—“The SPIRIT of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind;”³—He added, “This day is this Scripture fulfilled in your ears.” CHRIST spake of Himself as working under the direction of the HOLY SPIRIT. Again, when He was closeted with Nicodemus,⁴ and was at once assured by that Jewish ruler, with an air of mingled gravity and polite-

¹ S. Ambrose de Spir. Sanct. lib. ii. c. v.

² S. Matt. xiii. 55.

³ S. Luke iv. 18, 21.

⁴ S. John iii. 5.

ness, of the high estimation which he entertained for Him—our LORD, almost with abruptness, began to converse about the HOLY SPIRIT. When the Pharisees pointed to evil agency, as the source of CHRIST'S miracles, CHRIST at once ascribed His supernatural deeds to the power of the SPIRIT. "If I cast out devils by the SPIRIT of GOD, then the kingdom of GOD is come unto you."¹ At the same time, He warned them that there would be a dark destiny before them, if they persisted in their sin, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him."² It was to extol the HOLY GHOST in their estimation, to speak of sin against Him being unpardonable, when sin against CHRIST could be forgiven. On these occasions our LORD was speaking as the Messiah. He stood before them as Man, and He was inferior to the HOLY GHOST as touching His Manhood. He was treating those who were carnal and not spiritual, who had but feeble notions, if any, of His Greatness; He was condescending to their condition, and by doing so, was smoothing the way for the reception of higher truth concerning Himself; He was sanctioning a mode of teaching which takes into account the ignorance or prejudices of the people, and which has as its object not to discharge as much truth as possible from the teacher, but to lodge as much as possible in the taught.

There were two wonders in the Manhood of JESUS: union

¹ S. Matt. xii. 28.

² S. Matt. xii. 32.

with the Divine Word,¹ and the unmeasured² communication of the HOLY SPIRIT. CHRIST would lead them to acknowledge the latter, as a step towards realizing the whole mystery of His Being. To conceive of His Manhood as filled with a Divine Presence, would render easier the acceptance of the truth that He was GOD Who was "manifest in the flesh,"³ and that the SPIRIT of Which His Human Soul was said to be "full," was Divine. That any creature⁴ should be said to be full of the HOLY GHOST is a proof of the SPIRIT'S Divinity, for "none can be full of a creature;" how much more then when we read that JESUS was full of the HOLY GHOST, is the Godhead of the SPIRIT manifest. CHRIST then, as the Son of Man, had the attitude, if one may so speak, of devotion towards the Eternal SPIRIT. But, when our LORD was conversing with His disciples, He addresses them on a higher level. He draws them round Him into closer communion, and, as the Eternal Word, speaks of the Other Divine Persons. He reveals the HOLY GHOST as His Equal; it would have been to mock their sorrow to foretell the coming of the Comforter to take His place,⁵ if the Comforter were not GOD. If JESUS is Divine, nothing short of a Divine Person can replace Him. Our LORD, then, both in His posture as Messiah, speaking to those who had no notion of His Higher Nature, and as the SON of GOD, speaking to those who had acknowledged His

¹ S. Luke i. 35.² S. John iii. 34.³ 1 Tim. iii. 16.⁴ S. Luke i. 41, 67; Acts vi. 3; vii. 55.⁵ S. John xiv. 16.

Own Deity,¹ however transient the revelation or feeble the grasp of it at first,—reveals the Divinity of the HOLY GHOST.

The testimony of the Apostles accords with this belief, as a cursory glance will disclose. It is remarkable that the Apostle, who was the mouthpiece of the Eternal FATHER, in announcing the Godhead of the SON, should be the first to declare the Godhead of the HOLY GHOST. It was S. Peter who pronounced the lie against the HOLY GHOST to be a lying not “unto men but unto GOD.”² When Paul and Barnabas received external mission from the Church, “the HOLY GHOST said, Separate Me Barnabas and Saul for the work whereunto I have called them.”³ The SPIRIT speaks “with the voice of Divinity,” showing His work to be the same as that of the FATHER and the SON. S. Paul

¹ S. Matt. xvi. 16.

² Acts v. 3, 4. This is the *locus classicus* to which appeal is made in answer to those who oppose the doctrine of the HOLY SPIRIT’S Divinity on the ground that He is nowhere expressly termed GOD in Holy Scripture. This is, perhaps, the clearest instance of a passage in which the HOLY GHOST is spoken of in one clause, and is called GOD in the next. Two reasons why the HOLY SPIRIT Himself should only indirectly take the name of GOD as His Own, have been given : one, the *hiddenness* of His Own Personality.—“He shall not speak of Himself ;” the other, that as He has Prophets and Apostles for His mouthpiece, therefore He needs to “speak less of Himself.” But “of Himself” (ἑαυτοῦ) should be “from Himself,” as the Revised New Testament has it, signifying as a separate Fount of Truth, as Didymus says, “not without Me and Mine and the FATHER’S Will.” Yet the context bears out the first reason, “He shall glorify Me,” &c. The SPIRIT’S own glorification is in the future.

³ Acts xiii. 2.

calls the indwelling of the SPIRIT, the indwelling of GOD;¹ he calls the soul a temple, because of His Divine Presence; he places the HOLY SPIRIT on an equality with the FATHER and the SON,—“there are diversities of gifts, but the same SPIRIT;” “there are differences of administrations, but the same LORD;” “there are diversities of operations, but it is the same GOD;”² thus making a consecutive reference to the Three Divine Persons. In quoting the Old Testament, he changes the name “GOD,” or “LORD,” into the “HOLY GHOST.” In the twenty-eighth chapter of the Acts of the Apostles there is an instance of this—“Well spake the HOLY GHOST by Esaias the prophet, saying, Go unto this people and say, Hearing ye shall hear and shall not understand,”³ but in Isaiah it is the “LORD” Who speaks. In the Epistle to the Hebrews⁴ there is a similar change of terms, when the ninety-fifth Psalm is quoted. The SPIRIT, having a Holiness, Self-derived and therefore Divine, is constantly referred to as the Agent of sanctification in the creature. In the Benediction with which the second Epistle to the Corinthians concludes, He is placed on a level with the other Divine Persons, “the grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST.” The revelation, then, of Gabriel was ratified by CHRIST and confirmed by His Apostles, and overthrows, both the error which would resolve

¹ 1 Cor. iii. 16.

² 1 Cor. xii. 4, 5, 6.

³ Acts xxviii. 25.

⁴ Heb. iii. 7; Ps. xcv. 7.

the HOLY SPIRIT into a Divine influence, as well as that which would degrade Him to the level of a creature; by declaring Him to be a Personal, and Divine, Subsistency.

It was not however, until the Second General Council at Constantinople, "General" through the subsequent consent of the West, that the doctrine of the Divinity of the HOLY GHOST (though implied by the last cause of the creed of Nicæa) was *defined*. He was then formally declared to be "the LORD and Giver of Life, Who proceedeth from the FATHER, Who, together with the FATHER and SON is worshipped and glorified, Who spake by the prophets;" and in the first Canon of the Council, the different heresies which concerned the Person and Nature of the SPIRIT were condemned. This Creed settled for ever the Unity of the SPIRIT with the FATHER and the SON, acknowledging Him to be "the LORD"—the Sovereign SPIRIT, and "the Giver of Life," not only the instrument of its communication.¹ Though the term "of one substance" with the other Divine Persons was not in the Canons² of the Council, S. Gregory in his prayer says, "we believe in the FATHER, the SON, and the HOLY GHOST, of the same substance and glory."³ Time was required for the human mind, under the guidance of the SPIRIT, to be able to take in and assimilate Divine

¹ Vide Newman's Arians, p. 405, ed. 1871.

² Hagenbach, History of Doct. p. 256.

³ Conc. Gen. Eccl. Tom. i. Constantinople.

Truths, and to see their bearings upon one another, and to cast them into some authorized mould. The Truths existed, as it were, in solution, before they were crystallized into dogmas, as in the Biblical record of creation light existed, before it was enshrined in the sun. The baptismal formula contained the truths which Councils afterwards turned into dogmas.

Such passages as the following prove that the doctrine of the Divinity of the HOLY SPIRIT was not the *creation* of the Council of Constantinople—"the Divine Word must be united with the GOD of the Universe, and the HOLY GHOST must reciprocally pass into and dwell in GOD."¹ "The FATHER and the SON Who came from Him, ... and the prophetic SPIRIT we worship and adore."² "We speak of GOD and the SON His Word, and the HOLY GHOST, Which are united in their essence, the FATHER, the SON, and the SPIRIT."³ "Types of the Trinity, of GOD and His Word and His Wisdom."⁴ Several of the Fathers call the HOLY GHOST "Wisdom." "Wisdom also, which is the SPIRIT, was with Him before all creation."⁵ "The universal FATHER is One; the universal Word is One; and the HOLY GHOST is One; and this same SPIRIT is everywhere."⁶ "The Divine economy which divides the Unity into a Trinity,

¹ S. Ignatius, A.D. 107.

² S. Justin, A.D. 150. The exact meaning of this passage is much disputed.

³ Athenagoras, A.D. 170.

⁴ S. Theophilus, A.D. 180.

⁵ S. Irenæus, A.D. 185.

⁶ S. Clement Alex. A.D. 194.

pointing out Three, the FATHER, the SON, and the HOLY GHOST."¹ "The Jews seem to have thirsted for one fountain of water, which was GOD; but since they did not thirst for CHRIST and the HOLY GHOST, they are not able to drink even of GOD."² "It is written of the FATHER, and the SON, and the HOLY GHOST, 'and these Three are One.'"³ Whatever may be said of the general tenor of Ante-Nicene writings, these and other passages⁴ in which the HOLY GHOST is described as an Object of Worship and numbered with the FATHER and SON, and invested with attributes of Eternity, Omnipresence, and the like, are sufficient to show that the doctrine of the Divinity of the SPIRIT, although to some degree latent and in germ, was already implicitly a part of the Catholic Faith; still it was but little noticed, whilst the mind of the Church was absorbed in formulating the dogma of CHRIST'S Divinity, and language had been employed concerning the HOLY SPIRIT which after the doctrine of the SPIRIT had been authoritatively defined, was not permissible.⁵ The truth that the HOLY SPIRIT is a Divine Person, the hundred and fifty, or hundred and eighty, Fathers at Constantinople, clothed with

¹ Tertullian, A.D. 200.

² Origen, A.D. 240.

³ S. Cyprian, A.D. 250.

⁴ See Bp. Bull. Dr. Burton, "Ante-Nicene Fathers," &c.

⁵ S. Gregory of Nazianzus enumerates different views which some had entertained in his fifth theological oration (de Spir. Sanct. Orat. xxxi.)

language which became henceforth the test of orthodoxy and an organic part of the Creed of Christendom.

III. Two stages in the manifestation of GOD have been reached, and we have learnt, as yet, concerning the HOLY GHOST, that He is a Person, and Divine. The last discourse of our LORD may be regarded as another epoch in the Self-manifestation of GOD. Additional knowledge is imparted concerning the HOLY GHOST, and His relation to the FATHER and the SON in the Divine Life. Not only is the utterance of the Angel at the Incarnation established by our LORD'S own words, but there is a further unveiling of the Life of GOD. The HOLY SPIRIT is said to proceed from the FATHER and the SON; "When the Comforter is come," "Which proceedeth from the FATHER,"¹ and, "He shall take," our LORD saith, "of Mine and shall show it unto you."² Earlier texts are now found to shadow forth this truth, but these are discoverable through the Pentecostal Light which emanates from the upper room at Jerusalem.

The expression, "proceeding,"³ although it belongs espe-

¹ S. John xv. 26.

² S. John xvi. 15.

³ A recent writer has drawn attention to the fact that the Latin term "procedens" is not etymologically the equivalent of the Greek ἐκπορεύμενος, and that therefore when we repeat the Creed in Latin or English we are not asserting the doctrine of a double procession. Is not this to forget that the Latin word is *theologically* the equivalent of the Greek? "Persona" is not the same as ὑπόστασις in meaning, but it is the same in theological use. Throughout the Council of Florence ἐκπορεύεται is the word which is translated by "procedere," and regarded by Greeks and Latins as the clothing of the same thought. Thus in the solemn

cially to the HOLY GHOST, is not confined to Him. It expresses the relation of "One Divine Person to Another or to Two Others." Thus of the SON, the prophet declares, His "going forth"¹ was from everlasting. Our LORD says of Himself, "I proceeded forth and came from GOD:"² but the SON is the Only-begotten of the FATHER—"the Only-begotten SON Which is in the bosom of the FATHER."³ Our LORD alone bears this name; both He and the HOLY GHOST are said to proceed, but the HOLY GHOST is never called "Only-begotten."

Holy Scripture declares that the SPIRIT does not bear the same relation to the FATHER as the SON, so as to be

definition to which Greeks and Latins (with the exception of Mark of Ephesus) gave their adhesion, the HOLY SPIRIT is said "to *proceed* from the FATHER and the SON" as from One Principle, "*ex Patre simul et Filio*," "*et ex utroque eternaliter procedere*," (in the Greek *ἐκπορεύεσθαι*) "*tanquam ab uno principio*," Labbe, Conc. Tom. xiii. p. 514, which Fleury renders, Tom. xv. 185, "*Que le Saint Esprit est éternellement du Père et du Fils, et que de toute éternité il procède de l'un et de l'autre comme d'un seul principe*." Moreover, if proceeding" in the Creed only refers to temporal mission with regard to the SON, or has any signification short of *ἐκπορεύόμενον*, the word will mean the same in reference to the FATHER. We cannot use it arbitrarily in two senses; and if we consent to take it without reference to Eternal Origin then we have no profession of faith as to the "Relation" of the HOLY GHOST in the Creed. In addition to this, Temporal Mission is generally held by theologians to be the reflection of Eternal Origin, which cannot be the case if the "SPIRIT of CHRIST" does not proceed eternally from the Second Person as well as from the First.

¹ Micah v. 2.

² S. John viii. 42.

³ S. John i. 18.

Another SON, but as a distinct mode of Origin. Some ancient writers were content to use the language of Scripture without defining the meaning of the terms "generation" and "procession," affirming that those terms were "simply incomprehensible." S. Augustine says, "to distinguish between that 'generation' and this 'procession,' I know not." But when our LORD describes the HOLY GHOST by saying He "proceedeth," He is imparting to us a word which expresses some reality in the Divine Life, and which, we cannot doubt, was to be the vehicle of a truth of which it was and is important for us, if we can, to have some definite idea. In common use "procession" means the passage of a creature from one place or condition to another, which action would be inconsistent with the Divine Immensity and Changelessness : in the Divine Life, it expresses the mode of Eternal Origin. Some have thought that the characteristic of the HOLY SPIRIT'S "procession" may be thus compared,—that, as in a rational nature there is the action of the intellect and of the will ; so the procession of the SON is that of Wisdom, corresponding with the action of the intellect, the procession of the HOLY GHOST that of Love, corresponding with the action of the will in creatures. Others, again, have pointed to the SPIRIT as not only *immediately* proceeding from the FATHER, and in this they have thought that they discovered the *differentia* of the term, Only-begotten—"the interposition of the SON preserves for Him the condition of the 'Only-begotten ;'" and again, "the property of the HOLY

SPIRIT is, that He proceeds from the FATHER through the SON, and on account of this progression is said to 'proceed,' for He would be also a SON, if He proceeded from the FATHER without the interposition of Another :"¹ others again, have believed that the term "procession" belongs to the SPIRIT, because He derives His Eternal Origin not from One, but from the Other Two Divine Persons. Both are "from the FATHER :"² but the Second and Third Persons are thus distinguished—"to be of the FATHER, maketh the Person of the SON ;" "the property of proceeding from the Other Two maketh the Person of the HOLY GHOST."³

But it must be remembered that the HOLY SPIRIT proceeds from the FATHER and the SON, as from One Principle of Life. Unhappy divisions would have been avoided, if this aspect of Truth had been more carefully stated. As the lake is formed by the water from the river and from the spring, from that which is in them common to both ; so, —to pass from a created similitude,⁴ to the contemplation of the Life of GOD,—the Blessed SPIRIT ceaselessly derives His Origin from the Godhead of the FATHER and the SON. He is the "Pure River of water of Life" which proceedeth

¹ S. Gregory Nyssen.

² Παρὰ Πατρός, S. John i. 14 and παρὰ τοῦ Πατρός, xv. 26.

The FATHER is termed by S. Athanasius (c. Arian. Orat. ii.) "The Fount and Source of the SON ;" and by S. Augustine (De Trin. iv. 29,) The Source "Totius Divinitatis, vel si melius dicitur Deitatis."

³ Hooker, bk. v. c. li.

⁴ Petavius, lib. vii. ch. iv. 4.

“out of the Throne of GOD and of the Lamb.”¹ Our LORD describes the SPIRIT’S procession from Himself, as receiving “of Mine,” not of Me, and signifies His immediate Union with the FATHER, when He promises His Advent in the words, “Whom I will send unto you from the FATHER.”²

Different reasons have been suggested why our LORD when He promised the HOLY GHOST “Who proceedeth from the FATHER,” does not add ‘and from Myself.’ It has been said, He was anxious to impress on the disciples’ mind the ‘Monarchy’ of the FATHER, and therefore to lead up their thoughts continually and undividedly to Him; or again, that ‘the FATHER’ sometimes stands for ‘the Divinity’ Itself, for it is the custom of Holy Scripture to confine certain Attributes to one Person as if exclusively the possession of that One Person, which belong to All—e.g. “No one knoweth the SON, but the FATHER,”³ yet the HOLY GHOST also “knoweth the SON,” for “He searcheth all things, even the deep things of GOD;”⁴ so “flesh and blood hath not revealed it unto thee, but My FATHER Which is in Heaven,”⁵ yet the SPIRIT’S agency is surely not excluded, because not mentioned; or again, this silence concerning Himself has been accounted for by saying that CHRIST was thereby teaching humility, and it is hard to see why this explanation of S. Epiphanius should be altogether

¹ Rev. xxii. i.

³ S. Matt. xi. 27.

⁵ S. Matt. xvi. 17.

² S. John xv. 26.

⁴ I Cor. ii. 10.

rejected as not befitting a Divine Person in Human Form. CHRIST at other times had taught the humility of silence, had announced that He sought not His own glory, and had even said, "if I bear witness of Myself, My witness is not true."¹

The truth of the procession of the HOLY GHOST from the SON—which the English Church in union with the rest of Western Christendom holds²—is grounded on the Unity of Essence which the FATHER has with the SON. The Perfection of Love in the Divine Life seems to need the "Filioque." "All things," saith CHRIST, "which the FATHER hath are Mine ; therefore said I, He shall take of Mine, and show it unto you."³ "He is called 'Spirit,' " says one, "because after the image of our breath, He is breathed forth from the Mouth of the FATHER, that is, through the SON, Who is the Mouth of the FATHER." Moreover the temporal mission of the HOLY GHOST from CHRIST—"I send the promise of My FATHER upon you,"⁴ is another evidence of the same truth ; for temporal Mission is said to be the reflection of Eternal Origin.

From the writings of the Apostles, the title "SPIRIT of CHRIST" is adduced in support of the "Filioque,"—"if," says S. Paul, "any man have not the SPIRIT of CHRIST,"⁵

¹ S. John v. 31.

² Vide Nicene and Athanasian Creeds, and Fifth Article, and Council of Hatfield, A.D. 680.

³ S. John xvi. 15 ; xvii. 10.

⁴ S. Luke xxiv. 49.

⁵ Rom. viii. 9.

and S. Peter uses the same description,—“searching what, or what manner of time, the SPIRIT of CHRIST, Which was in them, did signify.”¹ Again, “GOD hath sent forth the SPIRIT of His SON.”² It is to be noted that the HOLY SPIRIT is called “the SPIRIT of CHRIST,” as “He spake by the prophets,” and therefore the term asserts His Relation to the SON before the Incarnation ; and does not refer only to the temporal Mission through the Sacred Manhood, which took place on the Day of Pentecost when the SPIRIT came from CHRIST upon the Apostles—“He,” saith S. Peter, i.e. CHRIST, “hath shed forth this which ye now see and hear.”³

The doctrine of a double procession of the SPIRIT,⁴ may be traced as early as the writings of Tertullian in the West, and S. Epiphanius in the East ; the former speaks of the HOLY GHOST as “the Third from GOD and the SON, as the fruit is from the stalk and from the root ;” and the latter says, “the HOLY SPIRIT is from the substance of the FATHER and the SON ;” whilst the doctrine of the ‘Monarchy’ of the FATHER was with equal clearness asserted,

¹ 1 S. Pet. i. II.

² Gal. iv. 6.

³ Acts ii. 33.

⁴ The “Filioque” was formally added to the Creed of Constantinople, according to Baronius, by the Council of Toledo, A.D. 447 ; according to others by that of A.D. 589. Dr. Pusey has called attention to a Creed professed by an assembly of Persian Bishops at Seleucia, in A.D. 410, which according to Prof. Lamy’s translation of the original Syriac text acknowledges the “Living Paraclete” as “ex Patre et Filio.” Vide Note, pp. 277—279.

and other causes were not yet at work to throw these two aspects of Divine Truth into collision.¹

In meditation, it will be lawful, then, either to contemplate the HOLY SPIRIT, as the most distant Person from the secret Centre of all Life, and as therefore, so to speak, touching upon the creatures,—the Eternal SON being in the bosom of the FATHER; or, to adore Him as proceeding from the FATHER and the SON, as the Bond of Love between Both. Art when it represents the HOLY GHOST in the form of a dove, places that emblem between the FATHER and the SON, the tips of the wings touching the

¹ With regard to the right of the Church to make any addition to the Nicene Creed, the following remark is made by Dr. Pusey in a letter to the *Times* (Dec. 28, 1875,) “The reception of the Niceno-Constantinopolitan Creed in the Western Church, for itself, together with the addition of the ‘Filioque,’ is no more ‘ecclesiastically irregular’ than the additions to the Nicene Creed by the Council of Constantinople, wholly a Greek Council, for its necessities in the East. The Creed, also, with this addition, was notoriously received, under the impression that it was the Creed, enlarged by that Council.” It has been thought by some, that the addition to the doctrine of the HOLY GHOST at Constantinople having the sanction of that Council, and the prohibition to add to the Creed having been introduced, are facts which place the “Filioque” on a wholly different footing; but on the other hand, it may be urged that the Greek Fathers made a far more important addition to the Creed concerning the Divinity and Procession from the FATHER of the Third Person, than the “Filioque,” the latter being, when rightly explained, but a corollary of the former; and the willingness of the West to receive the greater additions of the East, thereby making the Council of Constantinople to become œcumenical, referred to by Dr. Pusey, must be borne in mind, when the East accuses the West of acting alone.

lips of Both to depict the Double Procession. In the treatment of Memling in his representation of the HOLY TRINITY, the Dove is between the other Two Divine Persons, whilst the Crown which is put above All declares their co-equality in Power. However mysterious and ineffable these Divine Relations are in themselves, the SON of GOD has revealed, and His Church sanctioned, certain verbal terms to express them, which, like the jewels in the walls of the heavenly Jerusalem, enshrine and give out some rays of the Divine Light ; inadequate indeed to reflect the whole, they are mirrors of some portion of its glory, and changeless as the truth which they guard and represent ; they are helps to the mind and heart to lay hold on objective Realities, and to form distinct conceptions of them ; and when they are disregarded, Divine Truth begins to fade, or has already faded from our view.

There are those who regard dogma, that is, the scientific definition of Divine Truth, as unsuitable to the present age. They declaim against dogmas and denounce them as "petrifications of thought," and hindrances to intellectual progress. But it will often be found that their objections really arise from a want of belief in, or right estimation of, Revealed Truths. They cannot understand why in bygone days men contended about an "iota" in a word¹ or the addition of a single clause to a Creed. The priceless value

¹ Carlyle thought this at first, but afterwards changed his mind upon it, and saw the importance of a dogmatic affirmation of CHRIST'S Godhead.

of those truths which GOD has vouchsafed to us is now too often ignored ; or, perhaps, the Truths themselves are only held in some vague and indefinite manner. Some would suffuse the representation of the Faith with the haze of one of Turner's pictures. The crisp outline of a definition makes an unpleasant demand upon faith and tests conviction. The objection is, therefore, rather to the Truth than to the concise formula which expresses it. Truths are not fossilized because they are defined. Every century throws fresh light upon dogmas, reveals fresh depths within them, and new bearings of one truth upon another. The coast-line which is clear and unbroken does not enclose the ocean which stretches out beyond the gaze of human eye ; so the definition of a Divine Truth, though it gives it outline and marks it off from error, leaves fathomless depths to be explored, upon which the thought and devotion of ages may exercise itself without exhausting its meaning or its far-reaching application. Dogmas, it is true, set limits to the exercise of private judgment, because private judgment is apt to occupy itself in narrowing the Faith and taking up one-sided views of doctrines. Dogmas protect the Truth in its breadth and its many-sidedness, as a recent writer¹ has well put it. Creeds are like "fences" put up to preserve "common land" for the benefit of the people, when in process of time "men began to encroach upon it."

¹ Vide "Christianity in Relation to Science and Morals," by Canon MacColl, p. 2.

But dogmas must be in accord with Holy Scripture. When art associated different objects with the Three Divine Persons, the HOLY GHOST was represented with a Book. Let us, therefore, strive by meditating upon the last discourse of our LORD with His disciples before He suffered, as it is preserved to us in the inspired Scriptures, to realize the mysterious Relations between the Persons of the Godhead which are in an especial way therein unveiled.

IV. Another communication was necessary before the creature could have a complete outline of the Being of GOD. The number and order of Divine Persons had yet to be revealed. This was reserved by our LORD to the last. On the eve of the Ascension was the final unfolding of the Life of GOD. In the great baptismal formula and command, "Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST,"¹ the position of the HOLY GHOST, as the Third and Last Person of the Godhead, is bequeathed to us. This is a final revelation of the Divine Life. Here, too, we find another evidence of the Divinity of the HOLY SPIRIT; He is associated with the FATHER and the SON, and placed on a level with Them in the Sacrament of Regeneration. At man's creation a Plurality of Persons in the Godhead is dimly revealed by the words, "Let us make man:"² in man's Regeneration the Trinity of Being

¹ S. Matt. xxviii. 19.

² Gen. i. 26.

in the Godhead is fully manifested. It is not only juxtaposition with the Other Divine Persons, but in the words for administering Baptism, which bears witness to His Nature. He into whose Name we are baptized must be our GOD. The presence of "the HOLY GHOST" in the *form* of the initial Sacrament involves the ideas of faith in, and worship of, Him as a Divine Person, and His Co-Equality with the FATHER and the SON. No creature could find a place in the same category as "the FATHER and the SON,"—as the Apostle's reproachful question implies,—“Were ye baptized in the name of Paul?”¹ S. Paul, it may be replied, places after the Name of GOD and JESUS, that of the elect angels in the first Epistle to S. Timothy,² “I charge thee before GOD and the LORD JESUS CHRIST and the elect angels,” but in this case the angels are only introduced as witnesses and bystanders; not united with Divine Persons in an act “which brings the soul from death unto life, and makes it a son of GOD,” and which, therefore, could only be shared by Him, Who is “the LORD and Giver of Life.” S. Basil warns us against thinking the order here revealed an arbitrary order, and one which need not be adhered to. It is true, it is allowable for special reasons to depart from it, as S. Paul has done in concluding his second Epistle to the Corinthians;³ but when the

¹ 1 Cor. i. 13.

² 1 Tim. v. 21.

³ 2 Cor. xiii. 14. Also, notice the order of Divine Persons reversed in 1 Cor. xii. First, the SPIRIT, v. 4; then the SON, v. 5; then the

Sacred Name is used to bestow Sacramental validity, or, as an expression of faith, the FATHER stands first, the SON second, the HOLY GHOST third, according to our LORD's closing revelation. Hence the HOLY GHOST has been called the Term of the Divine Life; He receives the Divine Life, and breathes it back upon the FATHER and the SON; He produces no further condition of Godhead; in Him the Divine Fruitfulness ends. He is the Unity of the Divine Life; for GOD is One in Essence, Will, and Action. The HOLY GHOST is also, the Bond of Union in the Trinity; through Him, as it were, interpenetrating and embracing the FATHER and the SON, there is a mutual coinherence and eternal fellowship between the Divine Persons. "Believest thou not," saith CHRIST, "that I am in the FATHER, and the FATHER in Me?"¹ The SPIRIT, Who 'searcheth all things, even the deep things of GOD,' is the Bond of this mutual indwelling and communion in the Society of the ever-blessed Trinity. He is the Love of the FATHER for the Only-begotten, the Love of the Only-begotten SON for the FATHER; Himself, the Love of Them Both. Love, says Aquinas, may be used "essentially and personally" of GOD: essentially of GOD Himself, for "GOD is love."² Personally it is a "proper name" of FATHER, v. 6. Upon which S. Basil acutely remarks, "When we receive gifts, we first meet with the distributor, then comes the thought of the sender, and finally our mind rises to the author and giver of the good things."

¹ S. John xiv. 10.

² 1 S. John iv. 8.

the HOLY GHOST, the Third Person, as "the Word" is the proper name of GOD the SON. 'Gift,' too, is a personal Name of the SPIRIT, "for the Gift of the SPIRIT," says S. Augustine, "is nothing else but the SPIRIT Himself." This Name denotes the nature of His Origin in the Divine Life, as an eternal movement, so to speak, of Divine Affection, and represents His characteristic in relation to the creatures, to be an eternal readiness to give Himself forth, as in time He actually did give Himself forth, to the rational creatures, who without His gratuitous help could not be raised to the knowledge, enjoyment, and possession of the Divine Life. He is, then, the Love, the Gift, the Fulness, Joy, Sweetness, Perfection, Peace, and End of the Life of the Infinite God.

We have endeavoured to trace the Self-manifestation of GOD through its chief epochs, in order to contemplate the Person of the HOLY GHOST. As a rose gradually opening from the bud into full bloom, so have we watched GOD unveiling Himself before His creatures, from His Oneness and the first dim notion of Plurality, through successive stages, until it is permitted for us to gaze, at last, on the completely unfolded Beauty of His Inner Life.

One practical result of such a contemplation as we have been engaged in should be this—a more definite worship of GOD the HOLY GHOST. In our Formularies He is separately supplicated, praised, and adored; e.g., in the Litany, "O GOD, the HOLY GHOST, proceeding from the FATHER and the SON, have mercy upon us," in the "Glorias" at the

end of each psalm, in the Creeds, in the hymns of the Ordinal, in the concluding utterances of Collects and Prayers ; but in our private devotions, is He the Object of distinct prayers or affections ? Nothing tends so much to weaken devotion as generalities. To have true sorrow for sin, we need to find out the number and circumstances of our sins as far as possible ; sorrow springs from definite sources. Even in the examination of a whole life, spiritual writers suggest the selection of one single sin out of the mass wherewith to stimulate a deeper contrition than that which may arise from the distracted survey of numberless offences. To realize the Passion, we must meditate upon its Sorrows, one by one ; the whole is too large an object for our faculties to embrace. In a similar manner, the worship of each several Person of the Godhead is the means of a closer apprehension of the Divine Life. Whilst it is true that in worshipping one Divine Person we worship All ; yet the soul is stirred by different thoughts, feelings, affections, desires, and purposes, as it contemplates Each singly. Each Divine Person inspires a distinctive devotion, founded on our knowledge of His relations in the Divine Life, and of His special work in the creatures. Thus we can approach the HOLY GHOST, after what has been already said, as the Bond, Unity, Love, Gift of the FATHER and the SON ; the One Who “proceedeth from the FATHER and the SON,” and “Who with the FATHER and the SON together” should be “worshipped and glorified ;” the One Who overshadowed

Mary, and dwelt in JESUS; the One into Whose "Name," together with the FATHER and the SON, we have been baptized; and we can pray that something of the Mind and Heart of JESUS, with regard to the HOLY GHOST, may be impressed on our own inner life, in order that we may become more and more like unto our LORD.

As yet, we have regarded the HOLY SPIRIT objectively, only alluding to the Incarnation as necessary for gaining a true knowledge of His nature. We have endeavoured to fix our attention upon His Person, so that we may, from gazing on that Pure River of Water of Life, which flows out of the Throne of GOD and of the Lamb, catch something of its love and joy and peace. As Moses, coming down from the Mount, brought back with him some traces of the radiance which he had borrowed from GOD, so our communing with the SPIRIT may leave some reflection of His Brightness upon us, and awaken in us a special devotion towards Himself, Who, from His Name and Position, as well as from the secrecy of His operations, is often amongst the Divine Persons, the least known, the least loved, and the least worshipped.

Chapter II.

THE WORK OF THE HOLY GHOST, FROM THE CREATION TO THE INCARNATION.

IN the previous chapter we contemplated the Person of GOD the HOLY GHOST. We watched the Self-manifestation of GOD, as He unveiled Himself to His creatures. Revelation, to the primary conception of GOD's Oneness, added a glimpse of His Plurality, in connexion with the creation. This was all that was known of GOD throughout the Mosaic Dispensation. The knowledge that there were Divine Persons in the One GOD was reserved for later days. The Incarnation, as it enabled man to conceive of, so it displayed, this further Truth. The Incarnation of the Word was accompanied by an unveiling of the Person of the HOLY GHOST. It was then seen how the language of the Church concerning the HOLY GHOST was borne out, both by the difficulty of reconciling with Holy Scripture the opinions, that the HOLY SPIRIT was either a created being, or only a Divine Influence; and also, by the direct testimony of CHRIST and His Apostles. Then, we regarded our LORD'S last discourse as the third epoch in the mani-

festation of the Divine Nature, when the Second Person unveiled to us the Relations of One Divine Person with Another in the Life of GOD, the procession of the HOLY GHOST from the FATHER and from Himself—in such words as these, and others like them, “The HOLY GHOST, Which proceedeth from the FATHER ;” “He shall receive of Mine ;” not of Me, as a Distinct Principle of Divine Life, but “of Mine,” that is, of that Essence which CHRIST has in common with the FATHER. After this, we noticed the last revelation of the Life of GOD, vouchsafed us by our LORD before His Ascension, in the formula of Holy Baptism—“The Name of the FATHER, and of the SON, and of the HOLY GHOST,” disclosing the HOLY GHOST’S position as the Third and Last Person in the Godhead.

We must now descend from the contemplation of the HOLY SPIRIT Himself, in His Eternal Blessedness in the Society of the FATHER and the SON, to regard His operations,—His own special action on the creatures. There is one word of caution necessary before entering on this part of our subject. We must beware lest, in speaking of the special work of the SPIRIT, we are led to conceive of any divided action in GOD. Unity of action has been previously noticed, as belonging to GOD ; as there is but One Will in the Three Divine Persons. Although, however, there is this unity of action in GOD, yet it has pleased Him to observe a certain order in the accomplishment of His purposes, and thereby to reflect the Mystery of His

own Being. Between the operations of GOD without, and the Internal Distinctions of the Godhead, there exists a real and true correspondence, by which GOD would help His creatures towards a knowledge of Himself. Thus to create is an act not restricted to any One Divine Person, but is "common to the whole Trinity." For, as the Godhead is common to the Divine Persons, and yet possessed by Them in a certain order, inasmuch as the FATHER is of none, the SON of the FATHER, the HOLY GHOST of Both; so, in creating, the act is specially appropriated to the FATHER Whose power is underived, but it is also attributed to the SON as the mediate cause "through Whom all things were made,"¹ and to the HOLY GHOST as guiding, ruling, vivifying, and leading on to perfection, that which has been created by the FATHER *through* the SON. How then is the special operation of GOD the HOLY GHOST to be regarded? Early teaching provides us with an answer—"He sanctifieth me, and all the elect people of GOD."² We are, then, considering the grounds of a familiar truth. To proceed historically:—we will, in this chapter, survey the action of the HOLY GHOST at the beginning; during the time which intervened between the Fall and the Incarnation; and, thirdly, in the Incarnation.

I. It seems in Holy Scripture that it is the SPIRIT'S province especially to perfect the works of GOD, and to lead His rational creatures to their final state of Blessedness. As

¹ S. John i. 3.

² Church Catechism.

Power is the special Attribute of the FATHER, and Wisdom of the SON, so Goodness belongs in a peculiar sense to the HOLY GHOST. He is "the Perfecter" of the works of GOD;¹ we have the authority of S. Basil for using this expression : it should be stated, however, that he explains the term in such a way as to preclude any notion of incompleteness or faultiness in the work of the FATHER and of the SON ; it is only meant that They, through the Third Person, accomplish some portion of Their Common Will. He it is, Who not only creates but acts on that, which has already being. He it is Who either leads all things to their end, or bestows on them perfection. In the material creation, the SPIRIT of GOD brooding over the waters brings out from darkness and chaos,—form, beauty, order, life ; whether as a restoration or not, does not now concern us,—He beautifies and garnishes those works of GOD in which He can meet with no opposition from themselves. The gradual evolution, the final completeness and embellishment of nature, are an image of His transforming powers within the soul ; if, unhindered by the weakness or perversity of the will of the creature, He is permitted to develop the spiritual life in all its beauty and perfectness.

The hypothesis of evolution, if it could be verified, would only enlarge the work of the SPIRIT in the material world,

¹ "The original cause of existing things" is "the FATHER ; the creating cause, the SON ; the perfecting cause, the SPIRIT."—De Spiritu Sancto, cap. xv.

for it leaves the primary act of creation untouched ; and it would make the SPIRIT'S work in nature a more exact counterpart of His work in the realm of grace. As long as the soul is admitted to be "a separate creation" it matters little whether the creative act in the material world took place only once or successively. The theory of evolution may be traced in germ even in the writings of S. Augustine and the schoolmen. Aquinas says that some expositors interpreted Genesis literally, and taking the meaning on the surface held that plants were actually produced in their kinds on the Third Day, but S. Augustine says that the earth, then *causaliter* is said to have produced herbs and trees.¹ Peter Lombard speaks in the Book of Sentences² of all things having been made *materially* at the first, but becoming *formally* distinct afterwards through passage of time, as "herbs, trees, and perhaps animals." The presence of the SPIRIT seems only grander in nature, if instead of special creations and monotonous reproduction, we may view Him Who is "the LORD, and Giver of Life," as producing by means of environment and natural selection within certain limits fresh forms of beauty and elaborateness, thus leading on to a perfection of endless variety that which was at first a shapeless mass. If this theory could be established, then the SPIRIT'S work in the material world would be only the more closely the counterpart of His work in the spiritual world.

Thou hast made "things of two sorts," says S. Augustine,

¹ S. Aug. De Genesi ad lit. v. 5.

² Sent., Lib. ii. Dist. xv.

heaven and earth, "one nigh to Thyself, the other near to nothingness."¹ Of the spiritual creation,—the angel-world and human souls,—the HOLY GHOST is of course in a far higher sense the Perfecter. The blessed angels were the work of His creative power, for, "by the Word of the LORD were the heavens made, and all the host of them by the Breath of His Mouth;"² but His was the office of leading the angels into all truth, in order that they might gain final Beatitude. "The perfection of the angels is sanctification, and perseverance therein."³ It has been thought that He proposed to them a further Mystery, which they knew not, but "desire to look into,"⁴ and that the test of the angels, as of mankind, lay in the acceptance of a Divine Revelation: that they were in some sense capable of faith; and that the Incarnation was the Mystery concerning which it was to be exercised. Two passages of Holy Scripture may be noticed as favouring this opinion: in the Epistle of S. Jude, when he refers to "the faith which was once delivered to the saints," and to ungodly men who denied the LORD, he proceeds at once to speak of "the angels which kept not their first estate,"⁵ as though they were, in common with ungodly men, guilty of the same sin of denying the LORD; again in the Epistle to the Hebrews, language is found which has been interpreted to refer to the Incarnation, as the angelic trial—the words are these, "And again when He bringeth in the First-

¹ Conf. xii. 7.² Ps. xxxiii. 6.³ S. Basil.⁴ 1 S. Pet. i. 12.⁵ S. Jude 6.

begotten into the world, He saith, And let all the angels of GOD worship Him.”¹ The grammatical construction, “And again,” according to many ancient and modern commentators, is not intended to convey the idea that S. Paul is using another quotation to the same effect, as it may appear from our version ; from the original, it would be better rendered, “And the second time, when He shall have brought in the First-begotten into the world.”² The inspired writer would seem to imply that there had been some previous presentation of this Truth, when the command, “Worship Him, all ye Gods,”³ had not been universally obeyed. The knowledge of angels could not reach to the Mysteries of grace, which depended on the Divine Will, “No one knoweth the things of GOD but the SPIRIT of GOD ;”⁴ to all others, “the things of GOD,” whether the Distinctions of His Being, or the purposes of His Will, come by Revelation.

The Incarnation was the hidden Mystery, the “Mystery which hath been hid from ages and from generations ;”⁵ the fitness and results of which were matter of faith even to angels, “the principalities and powers in heavenly places,” who, not until it was wrought out, could discern in it “the mani-

¹ Heb. i. 6.

² The Revised N. T. renders the verse “And when He again bringeth in the firstborn into the world.” Vaughan, in the Epistle to the Hebrews, says of this passage, “the place of *πάλιν* makes its sense ambiguous,” but he inclines to the view here taken, only the second presentation of the Eternal SON, he thinks, is to be explained of the Second Advent in Glory.

³ Ps. xcvi. 7.

⁴ 1 Cor. ii. 11.

⁵ Col. i. 26.

fold wisdom of GOD.”¹ The future Incarnation proposed to their credence by the HOLY SPIRIT, might have been the test whereby they would rise or fall,—obtain full beatitude or reprobation. To accept it, was to correspond with the leadings of the SPIRIT, for “no one can say that JESUS is the LORD but by the HOLY GHOST:”² to deny it, was to thwart His gracious purpose. Whether the pride of the angels took the specific form of not accepting that which surpassed their comprehension, or of envy, or self-complacency, or of thirst of independence, or greed for dominion,—their revolt was the first grief of the SPIRIT, and the source of all grief. His special work of bringing the creatures to perfection failed, it has been thought, in a third of the host of heaven, in whom He encountered a spirit of rebellion, consequent upon their unbelief.³

II. Henceforth the operations of the HOLY SPIRIT were not simply the bestowal of life, and the perfecting it by crowning it with higher life, but became multiform in opposing the Spirit of evil. The Ray of Divine Light suffers diffraction. It will be impossible to pursue the history of the HOLY SPIRIT’S workings, without also noting the devices of that Spirit who is counter to Him. Henceforth the light and the shadow travel together. The angel-world is broken: and as truly as there are blessed spirits, adoring GOD; so are there cursed spirits, who form a kingdom of evil, governed by the great antagonist of the SPIRIT of GOD.

¹ Eph. iii. 10.

² 1 Cor. xii. 3.

³ Rev. xii. 9.

Higher and nether influences will be felt. We read not only of "principality and power, and might and dominion,"¹ in the world above ; but also in the same epistle of S. Paul we are told of "principalities" and "powers," of "the rulers of the darkness of this world, of spiritual wickedness in high places."² There is a true doctrine of Dualism as well as a false. What other explanation is there of the ceaseless struggle between truth and error, right and wrong, but that opposing forces are striving for the mastery in man? But these Spirits are not both eternal Principles, for the One is Divine, the other but a creature, and therefore the strife must have an end.

As soon as man is created, (whilst still fresh from the Hand of GOD, with the breath of life infused into him, endowed with a triple³ perfection, and encircled by the

¹ Eph. i. 21.

² Eph. vi. 12.

³ That is *natural* perfection of body and soul ; *supernatural* from the gift of righteousness, and *preternatural* in the results of that, whilst it was preserved,—immunity from concupiscence and from death. When it is said man was not "originally perfect," it must be meant, that he had not the *acquired* perfection which arises from virtuous conduct. In no other sense can such a statement harmonize with the scriptural record—that he was made "in the image and likeness of GOD." S. Augustine says,—writing upon the words, "Be renewed in the spirit of your mind," and "put on the new man, which, after GOD, is created in righteousness and true holiness,"—"see what follows—'put on the new man which after GOD is created in righteousness and true holiness ;' behold what Adam lost through sin." De Gen. ad lit. l. vi. c. 26. Of the "perfect knowledge," which according to S. Clement of Alexandria, Adam possessed, the naming of the animals is a remarkable evidence that it was an intuitive gift.

marks of Divine care and love) the dark shadow of the Evil One comes upon the sacred page. Two contend for man's allegiance, and we know with what result. But it was not with man as with angels, after the Fall : with man the conflict still continued. " My SPIRIT remaineth among you, fear ye not,"¹ are words which can be applied to GOD'S dealings with fallen man in general. Of angels, this could not be said, for no presence of grace remained in the lost. The angels' sin was the sin against the HOLY GHOST ; it was the sin of spirit against SPIRIT, impugning, from no feebleness, or external temptation, but from sheer malice, Truth in the very realms of light. Original sin in them was not in an individual only, though doubtless in Lucifer there was an inceptive movement, but it was original sin in a multitude without descendants. " The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains unto the judgment of the great day."² They fell from their first estate : there was no further operation of grace within them :³ but man fell, not only through himself, but as the point of conflict of other worlds. The unseen world, which had been divided already, came into collision around the first human will. Hence man fallen, was the object of Divine Pity as well as of Divine Justice. Sin was

¹ Hag. ii. 5.

² S. Jude 6.

³ Origen, whilst denying the possibility of restoration in Satan, thinks the evil angels may some day " be converted to goodness," but then he assumes that they were the victims of the Devil's malice at the beginning, and so had some excuse.

both his fault, and his misfortune ; his own free act, yet solicited. For him there was hope : “ My SPIRIT remaineth among you,”—is not entirely withdrawn—“ fear ye not.”

The action of the SPIRIT upon man after the Fall was chiefly in three ways. First, by direct striving with his conscience, to convince him of sin by its penalties ; secondly, by revealing to man an external Law of Righteousness ; and, thirdly, by successive communications through the Prophets, of instruction, promise and judgment. All the operations of the HOLY SPIRIT before the Coming of CHRIST, may be arranged under this division : striving with the conscience, revealing an outward law, inspiring the prophets.

After the Fall, there is in the human race a division, resembling the division in the ranks of the angels ; only the latter was an irreparable division, made at once. The angel-race was complete in the moment of its creation : the human race is formed by successive births. The stream of human life widens as it runs. The division is made down through the human race, from the Fall to the Last Day. There is still a division amongst mankind,—though despoiled and wounded—a judgment ever going on, as man yields to the influences of the higher, or nether world ; as he sinks from, or rises to, the full acceptance of future remedies. You can almost see the lights of the Eternal SPIRIT, and the shadow of the Evil One, coming into view,—the workings of the good SPIRIT and the malice of Satan,—in the conquests of the One or of the other, along the line of human

history. The effect of the Fall was not to render man totally corrupt. Man had forfeited the gift of supernatural righteousness and was wounded in his natural powers; and all who descend from the seed of Adam, as S. Bonaventure says, "have a nature marred not only by punishment but also by guilt." But man is not a wreck. The noble examples of virtue in the heathen world—the character of a Socrates, Epictetus, and Marcus Aurelius—provide a sufficient answer to the doctrine of total corruption. The will, though weakened and inheriting a tendency to evil, is still in a measure free, and man therefore accountable for his actions. "Before man is life and death, and whether him liketh shall be given him."¹ The division between good and bad begins at once; it is to be marked in the very family of Adam. Abel yields to the influences of the SPIRIT; Cain to the influences from beneath; they were both fallen men, yet divided: one, through corresponding with the SPIRIT, is called "righteous Abel;"² the other, by rejecting Him, is said to be "of that Wicked One."³ As of two, suffering from the same disease; one, by a diligent use of the appointed remedies, may recover or ward off death; the other, through wilfulness, dies. The light and the shadow of human life travel onward together, until, at last, the light closes in.

In the time of the Flood, we mark a great failure of the

¹ Ecclus. xv. 17.

² S. Matt. xxiii. 35.

³ 1 S. John iii. 12.

SPIRIT—"My SPIRIT shall not always strive with man, for that he also is flesh."¹ Up to that time the words, "My SPIRIT remaineth among you,"—words spoken to encourage GOD's people after captivity, had been clearly anticipated and verified; there had been an inner circle of light in the human race, "the sons of GOD,"²—those who retained a consciousness of their original birth and destiny,—amongst whom the SPIRIT's work continued, in whom His influence found some co-operation and response. Those "sons of GOD," at last, allied themselves to others who were leading the lower life, and who contented themselves with an animal existence, having laid aside all claim to spirituality. "My SPIRIT shall not always strive with man"—it is the death-knell of the old world before the Flood! It is as if GOD were giving up the struggle, as if He were being mastered, by those creatures, who, by the endowment of free-will had been entrusted with their own destiny. The poison of the Fall had sunk deep into our nature, and personal sin corrupted whatever had lingered of Paradise. The higher life became allied to the lower; and the nobler faculties, capable of heavenly aspirations, gave way before the sway of passion—"for he also is flesh," i.e., he leads the lower life as the rest; he

¹ Gen. vi. 3. "Quia carnalis et in vitia carnis sua culpa projectus est." Corn. à Lap. from S. Chrysostom and S. Ambrose.

² "That sober race of men whose lives

Religious titled them the sons of GOD."

MILTON, *Paradise Lost*, xi. 577, 622.

suffices himself with the development of an animal existence, although created with an immortal spirit, and originally gifted with supernatural capacities of Bliss; although created in honour, yet he hath no understanding,¹ but is compared to the beasts that perish,—“he also is flesh.”

A little stream of grace in Noah links the old world with the new, and the conflict goes on again.—“My SPIRIT remaineth among you.”—The family of Noah is divided, as Adam’s was, after the temporal chastisement. Shem and Japheth yield to the SPIRIT: Ham and Canaan grieve Him. As on the one hand, the SPIRIT, striving through the conscience, was successful; or, on the other, Satan, allying with concupiscence, could draw men aside—so individuals took their place.²

In the time of Abraham, S. Augustine has noticed a distinct advance in the SPIRIT’S operations; His workings began to be linked with a chosen family, which was, henceforth, to be the recipient of a series of blessings and manifestations. Hitherto, the SPIRIT had been striving with individuals separately, but now there was to be an order, and locality, for His communications. His work would be, so to speak, condensed and centralized. God in His great condescension entered into Covenant with man. Abraham

¹ Ps. xlix. 12.

² S. Augustine notes that it is difficult to trace the ‘*sanctæ vestigia Civitatis*’ in the times between Noah and Abraham. *De Civ. Dei*, xvi. 1.

therefore, has been called "the founder of the City of God," implying by that term that the good SPIRIT had a new hold upon our race after his time, by having a more definite seat for His operations in his family, and binding its members more closely to GOD and to one another in GOD. This was the Church in germ. It was the basis of the SPIRIT'S after-works, for to that family pertaineth "the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises," and from it "concerning the flesh CHRIST came."¹ It was "the first historical commencement of a religious community and worship."² The patriarchal period, having allowed time for the expansion of this family into a nation, prepared the way for the second operation of the HOLY SPIRIT.

The second way in which the HOLY SPIRIT acted upon man, after the Fall, was in the giving of the Law.³ His influences were no longer only private and personal, but by the revelation of the Law to man, He had an external mode of appeal. The "moral law within me,"—one of the two things which filled Kant with "wonder and reverence;" the Light which lighteth every man that cometh into the world," needed an objective stimulant and revelation to re-

¹ Rom. ix. 4, 5.

I.e. as an 'ecclesia'—called out from the rest of the world.

³ Taking the order which CHRIST assigned—"the law and the prophets," S. Luke xvi. 16, and "if they hear not Moses and the prophets," v. 31.

vive its action, and make it shine out anew. The bestowal of a Law of righteousness would bring to the conscience a sense of guilt. First, the SPIRIT convinced man of sin by its penalties,—the sufferings which sin brought upon the human race, stimulating in this way his conscience and the law written in the heart, for “the fear of the LORD is the beginning of wisdom ;”¹—but when sin had increased ; and the inner light had become dim and variable ; (we can see in the lives even of patriarchs, how variable that light was) and the moral sense had ceased to act with any strength or precision ; and the chosen race had become enslaved and degraded : then He vouchsafed to the Hebrews, having delivered them from their social misery, the guidance of a written Law.

The Law—Moral, Ceremonial, and Judiciary, “given by Moses,”²—was revealed or suggested by the SPIRIT. The Ten Commandments were “written by the Finger of GOD,”³ that is, through the instrumentality of the HOLY GHOST. The Finger of GOD, and the SPIRIT of GOD, are in Scripture interchangeable terms. When our LORD is speaking to the Pharisees of the power of dispossessing devils, according to S. Matthew, He says, “If I cast out devils by the SPIRIT of

¹ Ps. cxi. 10.

² S. John i. 17. We are thankful that at least the Decalogue is still ascribed to Moses ! “The grand outstanding, imperishable monument of Moses and his prophetic work is the DECALOGUE.”—Prof. Bruce, “*Apologetics*,” p. 209.

³ Exod. xxxi. 18.

GOD;" in the parallel passage of S. Luke, it stands, "If I, with the Finger of GOD, cast out devils."¹ The "Finger of GOD" is that, by which, so to speak, He reaches, and leaves His pressure on created life, moulding and perfecting it.

The fingers are used, not only as means of exercising strength, but also as instruments of thought and feeling, whereby the conceptions of the mind, and the emotions of the heart are expressed and imparted, whilst the fingers are in themselves an index of mind and character. All forms of beauty, and operations of delicacy, are wrought by their agency. The finished productions of Beethoven and Michael Angelo alike need their touch and movement.

The designation "Finger of GOD," then, represents the HOLY SPIRIT, the Last Person of the adorable Trinity, the Revealer of the Divine Will, touching created life, and acting upon it, for the purpose of bringing it into order, harmony, and beauty, and final accordance with the Mind and Will of GOD. The HOLY SPIRIT not content with revealing the Law to Moses, when the Prophet had gone up into the Mount, where,

"Separate from the world, his breast
Might deeply take and strongly keep
The print of Heaven,"

also engraved the Divine Precepts upon the hard unchanging stone. The "Finger of GOD" when writing on those tables of stone, was imparting GOD's mind upon sin,—fixing in indelible characters what was sin. The SPIRIT was vouch-

¹ S. Luke xi. 20.

safing a permanent witness, and caution, against it; not like the inward witness, fluctuating, obscure, and open to be bribed, but a constant, distinct, inflexible measure of sin. The bestowal of the Law had the effect of what photographers call "fixing the picture." The picture, the moral ideal, began to fade away from the human soul, but the Law, like a chemical solution, fixed the impression. The SPIRIT delivered this Law to man, that He might convince him of sin, not only through the chastisements which follow it,—death, the flood, the fire of Sodom, and the like; but that the Law of righteousness might mark its *guilt*, as a violation of the Righteous Nature of God, which that Law revealed, for "by the Law is the knowledge of sin."¹ Sin would, henceforth, clash with the external voice of Heaven; it would be a manifest offence against that Being, Who had no longer left its discovery to the conscience, but had written a transcript of His own Moral Nature on the Mount.

Together with the fuller knowledge of sin, the HOLY SPIRIT imparted an increase of knowledge as to its remedy. The structure of the Tabernacle, and the Ceremonial Law, foreshadowed the mysteries of grace, according to the intention of the SPIRIT. When the inspired writer, in the Epistle to the Hebrews, is describing the arrangements of the tabernacle, and the ritual of the Day of Atonement, he states this in the following words;—"The HOLY GHOST this sig-

¹ Rom. iii. 20.

nifying, that the way into the holiest of all was not yet made manifest.”¹ As the Manhood of CHRIST, and His mystic Body, are the works of the SPIRIT, so the Tabernacle which typified them was constructed by His suggestions. Moses was directed by the SPIRIT to make it according to the pattern showed him in the Mount, and Bezaleel to carry out the design, was “filled with the SPIRIT of GOD.”²

The Ceremonial Law had two purposes; one temporal, the other figurative. It was in the first place the design of the SPIRIT through it to call away, and defend from idolatrous worship, the chosen people of GOD; to give them outward means of commemorating the mercies which they had received in times past; to suggest by the grandeur of ritual, ideals of the Divine Excellence and Greatness; and to represent by external acts the inward dispositions which became a worshipper of the One True GOD. In the next place, it was the Divine purpose to represent future Mysteries of grace through the ceremonial of the Tabernacle, “the law” being “a shadow of good things to come;”³ and thus the sacrifices, and sacraments, the sacred things and observances of the Jews, as “figures of the true,” pointed to CHRIST and to Heaven, and to those energies of grace which in the Church and in the individual, would flow forth from His Passion and the Pleading of His Sacrifice. The sacrifice of animals was figurative not merely of “the willingness of the offerer to sacrifice the sensual life,”

¹ Heb. ix. 8.

² Exod. xxxv. 31.

³ Heb. x. 1.

but were types of the One Sacrifice which should take away the sin of the world. Whilst the Moral Law, as a rule and measure of human actions, had, as we have seen, a condemning effect, for "by the law is the knowledge of sin;"¹ the Ceremonial Law, both by the solemn acts which were enjoined and by their significance, lifted up the heart of the worshipper and gave him hope and prospect of restoration.

Besides the Moral and Ceremonial Law, there was the Judicial Law—there were "the commandments, the statutes, and the judgments;"² and "the judgments" were not the mere application of human wisdom and experience for the solution of the social difficulties which arose, and for the administration of justice for the well-being of the community, but expressions of the mind of the SPIRIT. When the Lawgiver could no longer continue to be the solitary organ of the SPIRIT, in settling the affairs of the people, because the labour was too great for him, the seventy elders were appointed to share the burden with him; and the same SPIRIT Who had guided Moses in his charge of the Israelites was extended to them, that they might become his coadjutors,—“I will take,” says GOD, “of the SPIRIT Which is upon thee, and will put it upon them.”³ This was an advance in the ways of the SPIRIT, and a type of a future law of transmission. Although Judiciary precepts were not in the same way as the Ceremonial, capable of a mystical interpretation; yet, as they were the means of consolidating

¹ Rom. iii. 20.

² Deut. vii. 11.

³ Numb. xi. 17.

and guiding the nation whose very existence and history had a figurative import, they thus indirectly had a reference to CHRIST. The law, then, in the language of S. Paul, is "holy, just, and good"—the Ceremonial Law, "holy;" the Judicial Law, "just;" the Moral Law, "good"¹—and by means of these the SPIRIT acted upon man. Still, with an outward law and a divinely-instituted religion and a civil code, the SPIRIT was quenched continually by the yieldings of corrupt nature to the influence of Satan. The core of the evil remained untouched. She was viewed mostly as an external act. The offences which were met by sin and trespass offerings were violations of some outward or social obligation. Offerings and sacrifices were of avail for sins of ignorance or inadvertency. Even on the great day of Atonement the High Priest's offering was "for the errors² of the people."³ The service could not reach to the deepest needs of the human conscience. The Law did not heal the will and affections from within. Sin gained the mastery. Isaiah sums up Israel's history in the words, "They rebelled and vexed His HOLY SPIRIT:"⁴ a statement, which, while it records the ingratitude and obstinacy of the people, declares also the continuation of the SPIRIT'S workings. What the lapse of the sons of GOD was to the SPIRIT, in patriarchal times, *that* the captivity of the chosen people was to the SPIRIT, at a subsequent period. It was the

¹ Rom. vii. 12.

² ἀγνοημάτων.

³ Heb. ix. 7.

⁴ Isa. lxiii. 10.

breaking in of the Spirit of Evil, on those upon whom a special Presence of God rested. It was the victory of Babylon over Jerusalem, of the "City of Evil" over the "City of Good."

However, the words,—“My SPIRIT remaineth among you” were still verified in the prophets, who cheered Israel’s darkest days. They rose like stars in the firmament, each shining with a distinct and peculiar lustre, which became more and more effulgent amid the deepening shadows of Israel’s eventide. In these we notice the third mode of the SPIRIT’S operations according to our division. It may be expressed in the language of Scripture, “Holy men of God spake as they were moved by the HOLY GHOST.”¹ The Law was a fixed instrument through which, when once given, the SPIRIT acted on those who had received it ; but the prophets appeared at different times, and appealed in different ways to the hopes and fears of mankind—“God . . at sundry times and in divers manners spake in time past unto the fathers by the prophets.” Their revelations were successive, transient, cumulative, and expansive ; each prophet, catching up as it were the torch, and flinging from it a clearer and a wider light. Men have existed at all times, who, by a certain illumination of mind, have become fountains of truth to their fellows. The gift of genius in the natural sphere seems in some degree the analogue of the prophetic gift in the spiritual sphere. But genius is more

¹ 2 S. Pet. i. 21.

or less a permanent endowment in those who possess it, prophecy an occasional one. The divine afflatus came and went. "The word of the LORD" came to the prophet, did not reside in him. The Prophets were the mouthpiece of the SPIRIT when the SPIRIT gave them utterance. The revelation of the prophets is "a step in progress beyond the law,"¹ and that from Samuel to Malachi is its distinctive period; for the prophets expounded the Law, supplied devotional literature, and held office during the Mosaic Economy; they influenced human conduct by appealing to the hopes and fears of the people, by promising temporal blessings or predicting temporal chastisements. Thus the words "the Law and the Prophets"² express the order of time,³ and, in this sense, Samuel is named by S. Peter, as their head.

But "the goodly fellowship of the Prophets" has also a more comprehensive aspect, including all to whom, at any time, the SPIRIT has vouchsafed a knowledge of things afar off or beforehand, and who have communicated that knowledge to others. Prophets were raised up, not only to instruct the age in which they lived in principles of religion and morals; but for the essential purpose of keeping up, be-

¹ Davison, *Prophecy*.

² S. Luke xvi. 16.

³ The theory which would almost reverse this order has to reckon with the fact that "the Law" was referred to by the earliest prophets. Vide Professor Stanley Leathes on "The Law in the Prophets"—as well as with the principle of progressiveness in Revelation, and S. John's statement, "the Law was given by Moses." S. John i. 17.

fore a fallen world, the great promise of Redemption. This is proclaimed by Zacharias as their special work ; when, exulting in the "salvation" of GOD, he says, it was spoken of "by the mouth of His holy prophets, which have been since the world began."¹ The Prophets held up, before men and Israel, the coming Deliverer ; and in the acceptance of, and in the living upon this Truth, lay the victory of the SPIRIT, and the judgment and rejection of the Evil One. This revelation was to be a test of faith, as well as a ground of hope. As the division of the angels may have arisen from the refusal, or acceptance, of a manifestation of GOD yet to be made—the Incarnation ; so along the history of man, the HOLY GHOST, by the prophets propounding the same Mystery, divides the human race. Immediately upon the Fall appears the prediction,² "The seed of the woman shall bruise the serpent's head." There is already the vision of the Mother, the "Second Eve,"³ with the Infant in her arms, telling of grace and mercy as the gates of Paradise are closing : but, whilst this Revelation conferred blessing, it became also the appointed test of GOD to man ; it was the germ of a Mystery, through contact with which, man would have to take his place, as he followed the guidance of the SPIRIT of GOD, or the suggestions of the Evil One. The words of the aged Simeon, when he gazed

¹ S. Luke i. 70.

² Gen. iii. 15.

³ S. Justin Martyr, *Tryph.* 100 ; Tertullian, *De Carn. Christ.* ; S. Irenæus, *Adv. Hær.* iii. 22, and v. 19.

in rapture on the Child in the Temple, "This Child is set for the fall and rising again of many in Israel,"¹ had a wide application ; for the Incarnation was to men, and possibly to angels too, either "a stone of stumbling and rock of offence,"² or the means of exaltation. By it, those who accepted it, and lived upon it, should rise ; through it, those who rejected it, and stumbled at it, should fall—"This Child is set for the fall and rising again of many in Israel." The Prophet then, was "the man of the SPIRIT,"³ illumined and inspired by the HOLY GHOST. Those who shared that Gift had a twofold office to perform towards mankind. They acted as Revealers of the Divine Mind and Will in the present, and as harbingers of the Incarnation that was to take place in the future. They were the special instruments of the SPIRIT, whereby He gradually unveiled the great Mystery ; revealing its circumstances one after another ; developing the idea, which was at first slenderly imparted, with a richness and expansiveness of prediction, as the fulfilment drew near.

III. Having traced the chief operations of the SPIRIT of GOD up to the time of the Incarnation, our next endeavour will be to note His part in that Mystery. The Incarnation was accomplished through the agency of the HOLY GHOST ; He is the Divine Person through Whom the Godhead and Manhood are linked together : this is His *Great Work*, in preparation for which He has been ministering in the

¹ S. Luke ii. 34.

² Rom. ix. 33.

³ Hos. ix. 7, Heb.

ages past, as "the SPIRIT of CHRIST." At the time of the Incarnation, His Presence is abundantly manifested; He is the Minister of the Incarnation, and His Joy and Light circle round the Divine Conception. All who are near to, or concerned with the Mystery, are touched with the grace that flows out of it. There is Mary, filled with grace,¹ prepared and fitted by the HOLY GHOST to be the tabernacle of GOD; there is Joseph, entrusted, after awhile, with the knowledge and guardianship of the New Life, "that which is conceived in her is of the HOLY GHOST;"² there is Zacharias, who "was filled with the HOLY GHOST and prophesied;"³ there is Elizabeth, "filled with the HOLY GHOST,"⁴ at the salutation of Mary: there is the Baptist, still unborn, indwelt by the SPIRIT;⁵ the sons of GOD who "shouted for joy"⁶ when the foundations of the earth were laid, are stirred by some fresh impulse of the SPIRIT as they issue forth from the portals of Heaven to praise and worship "the First-begotten" Who is brought "into the world;"⁷ there is Simeon, having a revelation from the HOLY GHOST, and led "by the SPIRIT into the Temple:"⁸—all who come near to the central fire, catch something of its Divine Heat. The SPIRIT seems to overflow, as it were, the banks of the Mystery; and all those around it drink in the streams of Light which emanate from, and encompass, His Greatest

¹ S. Luke i. 28, *κεχαριτωμένη*.

² S. Matt. i. 20.

³ S. Luke i. 67.

⁴ S. Luke i. 41.

⁵ S. Luke i. 15.

⁶ Job xxxviii. 7.

⁷ Heb. i. 6.

⁸ S. Luke ii. 25, 26, 27.

Work. He rejoices, and makes His Joy visible through human instruments, in the presence of the accomplished Mystery of the "Word made flesh."¹

Here we may pause, to consider some reasons for the SPIRIT'S Agency in the Conception of our Blessed LORD. His office it was to unite, in indissoluble union, our nature to the Second Person of the Holy Trinity. This will be found to agree with what has been before said, regarding the works of GOD as reflections of His Inner Life. The position of the HOLY GHOST is that of the Bond of Union between the FATHER and the SON, hence He is the Author of all sacred unions; He joins the soul to CHRIST, and unites souls together in the Communion of Saints; He is the Author of Sacramental Unions, and Spiritual States, and Vocations: it is therefore fitting, that He should be the Minister of that high and singular Union, which was effected between the Uncreated and the created Natures in the One Person of CHRIST. Again, as the Personal Love of GOD,—the Love of the FATHER and of the SON,—He is the One, by Distinction as well as Essence, Who would have part in that Mystery, which is the highest expression of the Love of GOD for His creatures.² As

¹ S. John i. 14.

² It is not forgotten that the Cross is "the Witness of Love" in the highest degree, but the Incarnation made possible and involved the further Mystery of the Passion. The Incarnation was itself an Atonement, the making One of GOD and man. The Cross was its consummation. Vide "Aspects of the Cross," pp. 26—51.

the Source, too, of all sanctity, as His Title implies, He would be the instrument of the Immaculate Conception of JESUS. And in regard to the nature assumed by the SON of GOD, that the SPIRIT should be the active principle of the Incarnation is but a manifestation of the cause of the Mystery, which is the Goodness of GOD, and not any prevenient merits of the nature which was taken into union with GOD. Such reasons may be reverently contemplated for the SPIRIT'S Ministration in the Incarnation ; He forms that Sacred Manhood, and dwells in it.

Oh ! what an epoch in the Blessed SPIRIT'S operations ! The One, Whom we have watched, in all His patience and tenderness, striving with man,—vexed, repulsed, overcome, yet never entirely departing from him ! “My SPIRIT remaineth among you : fear ye not.” What a joy for the Blessed SPIRIT to find in the Manhood of JESUS a Home from which He would never be dislodged, where He could dwell in full and undisturbed possession, where the Evil One had never been admitted, and could never enter ; for when the Prince of this world cometh, CHRIST saith, he “hath nothing in Me.”¹ Thus, in the language of prophecy, the SPIRIT is said to “*rest*”² upon CHRIST : the Holy Dove, who could find no rest amid the fluctuating and tumultuous passions of fallen nature, found a home in the ark of safety,—the holy Humanity of the Redeemer.

Again, as we observed a change in the SPIRIT'S opera-

¹ S. John xiv. 30.

² Isa. xi. 2 ; S. John i. 32.

tions in consequence of sin, in that, instead of continuing to be the simple Bestower of life and blessedness, He became, also, the Antagonist of Satan and of the Kingdom of evil; so, in CHRIST, He not only co-operated in the Incarnation, but was actively engaged with the Redeemer, in His efforts to "destroy the works of the Devil."¹ The work which had, hitherto, been carried on by SPIRIT against spirit, would now be continued through the Mediator; the HOLY SPIRIT had, thus, a new scope for His operations, and a new vantage-ground against the Enemy. This is manifest throughout our LORD's Public Ministry. Immediately after His Baptism, the SPIRIT proceeded at once to war with the Evil One through JESUS CHRIST. What else is the meaning of that tone of joy with which the account of the Temptation opens? When we read of CHRIST being "led up of the SPIRIT into the wilderness," it seems as though there were an air of triumph in the very words. And yet, viewed in reference to the Manhood of JESUS,—and it was the Manhood concerned in this Mystery,—what a trial it must have been to go forth into the wilderness, into solitude, and dryness, and conflict, and suffering, for He "*suffered*," S. Paul says, "being tempted."² "Pity Him," says S. Bonaventure in his "Life of CHRIST," "for here even more than at other times His life is full of pain and bodily affliction."³ What a change to One, —not like the Baptist habituated to a hermit's life, by

¹ 1 S. John iii. 8.² Heb. ii. 18.³ "Life of CHRIST," ch. xvii.

having been in the deserts until his showing unto Israel, but to One Who had lived beneath a parent's roof at Nazareth, and known a Mother's continual love and care, and the sweet ties and pure affections of home child-life ! What a sudden contrast, to rise up and go forth into the desert to be tempted by Satan ! This tone of triumph is surely owing, in a measure, to the force of the SPIRIT'S influence, as He hastens on the overthrow of the great Enemy of CHRIST and of GOD. Of the two expressions "led up,"¹ and "driven"² by the SPIRIT, the former preserves a place for our SAVIOUR'S own personal action and readiness, whilst the latter asserts the triumphant character of the SPIRIT'S energy. The action of CHRIST'S Human Will, and the sway of the Divine SPIRIT combine as principles of the works of JESUS ; throughout His Personal Ministry, in His Miracles, Teaching, and Passion, there is the same correspondence of the SPIRIT with the Redemptive Acts of our LORD. S. Paul speaks of His share in the Cross when he says, CHRIST "through the Eternal SPIRIT offered Himself without spot to GOD,"³ that is, offered Himself a blameless sacrifice ; as though, GOD the FATHER scrutinizing the Victim,—as the priests of old, the sacrifices,—accepted it, not only because of the Sonship, but also, because the Manhood was spotless through the indwelling SPIRIT of holiness. "The HOLY GHOST, Who filled CHRIST" "as Man in the Virgin's Womb, preserved Him from all sin, so

¹ S. Matt. iv. 1.² S. Mark i. 12.³ Heb. ix. 14.

that He might be for us an Immaculate Victim, and a sweet-smelling sacrifice to GOD."

In the Intermediate State there is the same co-operation; S. Peter's mysterious words have been taken in support of this truth,¹—"being put to death in the flesh, but quickened by the SPIRIT,² by which also He went and preached unto the spirits in prison."³ As Keble says :

"Whether in Eden bowers Thy welcome voice
Wake Abraham to rejoice ;
Or in some drearier scene Thine eye controls
The thronging band of souls."

¹ S. Athanasius.

² Some interpret the passage, by referring the term "spirit" to CHRIST'S Human Soul, and in the R. V. it is printed with a small "s;" others, again, have explained it to mean, the power of His Divinity. It is not intended to imply that our LORD by His "descent into Hell" gave souls who had lost all capacity for a supernatural life the opportunity of recovering it. It is difficult to conceive of probation in a bodiless condition and amid such circumstances when the offer of Redemption could hardly be a *test*,—for no temptation to reject it would then be present. CHRIST'S Presence then would act rather as the sun-beam which can call out the bud where the germ of life still exists. S. Peter describes the spirits preached unto as sometime "incredulous," (*ἀπειθήσασιν*), but not as dying in that state. They were incredulous whilst Noah was preaching of the coming doom, but not when the waters were overtaking them. "In the soul, at the last moment of its passage on the threshold of eternity," says P. Ravignan, "there occur doubtless Divine mysteries of justice, but above all of mercy and of love." And there would be an additional reason for the latter, in the case of those whose sins were "open beforehand, going before to judgment," (1 Tim. v. 24,) who suffered a severe temporal chastisement in the form of a violent death, that "the spirit may be saved in the day of the LORD JESUS," (1 Cor. v. 5.)

³ 1 S. Pet. iii. 18, 19.

The SPIRIT remembered in His love those, who had grieved Him and had suffered the temporal calamity of the flood ; and yet had, some of them, died with a capacity of faith, which fitted them for this gracious proclamation : the SPIRIT'S suggestion was not absent from CHRIST'S Soul, when He went and preached to those who had been disobedient in the days of Noah. Also, in the Resurrection, the SPIRIT had His proper work of uniting the sundered parts of CHRIST'S Humanity,¹ when CHRIST was declared to be the SON of GOD, by the resurrection from the dead, according to the SPIRIT of holiness.²

Thus it has been attempted to follow the SPIRIT'S operations from the creation,—His failure with the angels who “kept not their first estate ;”³ His modes of confronting evil in man, by striving to convince him of sin through its consequences, by giving the Law of Righteousness,—imparting thereby some further knowledge of the guilt of sin, its hatefulness to GOD and contrast with His very Nature,—and by providing him with a system of worship, which, though it “could not make him that did the service perfect as pertaining to the conscience,”⁴ yet pointed to means which would have that cleansing power ; by supplying him with precepts for his guidance in social life, which, if faithfully followed, would discipline the character and develop natural virtues ; and by revealing through the Prophets the Divine Will, and the Promise which was to be the sole hope of

¹ Rom. viii. 11.

² Rom. i. 4.

³ S. Jude 6.

⁴ Heb. ix. 9.

mankind and at the same time a test—the occasion of division and judgment ; and lastly, the SPIRIT'S work in the Incarnation has been briefly considered, and His co-operation with the Mysteries of CHRIST : whilst it is CHRIST Alone, through Whose Name we can be saved,¹ Who by His Humiliation, Suffering, and Death redeemed man ; yet in all, the HOLY GHOST was a gracious and loving Coadjutor.

There is a practical reflection upon what has been advanced, with which we will conclude this part of our subject. The work of the HOLY SPIRIT in the Old Testament has its counterpart in the soul. There is an analogy between His operations with the race of mankind, and with the individual ; the latter is a miniature of the former. His operations before the Incarnation correspond to the movements of prevenient grace in one who is turning to GOD after a fall. The term “prevenient grace” describes all those convictions, strivings, illuminations, and utterances of the SPIRIT within the soul, which precede the time when CHRIST is revealed, that is, its justification. The first conviction of sin is often a conception of its penalties, and may arise from suffering from them. It is like the SPIRIT'S strivings of old ; like the preaching of Enoch, Noah, and Lot, who warned men of the coming of wrath. The first thought of the soul, touched by the SPIRIT of GOD, and aroused to some sense of sin, is often “what shall I suffer if I continue in this state ?” It is something more than natural fear ; it extends to a scene beyond

¹ Acts iv. 12.

death, and is therefore based on faith. If this movement of Divine grace is obeyed, sin will soon be seen in a higher light,—in its objective nature, as the violation of the law of a Righteous Being, against Whom it is committed, Who is concerned in it; its guilt will thus be realized, and servile fear will give place to a sense of regret and humiliation; a hatred of sin will be begotten, by a consciousness of the misery of being out of harmony with the Mind and Will of GOD. The SPIRIT reveals the Righteousness of GOD, and shames man by a new estimate of sin,—its appearance in the light of His Countenance!

As the revelation of the Law of righteousness and of our consequent need of cleansing and guidance, was not the final means whereby the SPIRIT acted on man in the old Dispensation, but the voices of the Prophets by whom He spake; so the soul's stay, under conviction of sin, is to be found in those inspirations of grace,—those inward voices of promise, those rays of hope, which tell of Bethlehem and Calvary. Glimpses of the Manger and the Cross uphold it, when it is in darkness, and when well-nigh overwhelmed by the full sight of its iniquities. If the soul is faithful to the inspirations of the SPIRIT; they will be the forerunners, as the Prophets of old, of the revelation of CHRIST. The same revelation of Divine love is still vouchsafed,—“JESUS CHRIST and Him crucified;”¹ and the first fear, which, though it was partly of grace, was nevertheless sordid through self-love,

¹ 1 Cor. ii. 2.

will melt into the generous impulse of a true contrition, as the SPIRIT imparts to the sinner the vision of the Healer and Deliverer ; and then the HOLY GHOST will make the penitent and renewed soul to become a centre of conflict against, and, if faithful, of victory over, the common Enemy, reiterating in CHRIST'S members, in a measure, the Mysteries of CHRIST. Moreover, as prevenient grace leads up to the entire reconciliation of the soul with GOD, its passage from darkness to Light ; so is it granted for conquering any particular fault, or undoing the results of sin in any portion of man's life, and for the formation or increase of any grace or habit of devotion ; it is simply the grace which fore-runs any human effort, whatever may be the soul's previous attainment. The creature must then, whether he stand in need of repentance or renewal, seek the "preventing"¹ grace of the HOLY SPIRIT, and listen to His voice when He strives to convince him of sin ; and then he will gradually be led on from grace to grace, and will gain new and deeper views of the Incarnation and Passion, until CHRIST be completely formed within² him. Thus will the wholesome fears, which in His earliest work the SPIRIT inspires, for "the fear of the LORD is the beginning of wisdom,"³ have their proper efficacy, until they are cast out by that "perfect love"⁴ which He Himself, Who is the Personal Love of GOD, will in the end, shed abroad in the heart.⁵

¹ Ps. xxi. 3.² Gal. iv. 19.³ Ps. cxi. 10.⁴ I S. John iv. 18.⁵ Rom. v. 5.

Chapter XXX.

THE COMING OF THE HOLY GHOST.

IN the first chapter, we approached the HOLY GHOST, as a Divine Person in the Life of GOD, dwelling with the FATHER and the SON from all eternity, not a Divine influence only, or phase of Godhead, nor a created intelligence, but the “very and eternal GOD.”¹ In the next chapter, we descended from the contemplation of the HOLY GHOST Himself, to trace His work from the Creation to the Day of Pentecost. First, it was regarded as His special function to perfect the creatures, by leading them into all truth, and by bringing those who obeyed Him to the end of their being,—to their final Bliss. The first grief of the SPIRIT was caused by the angels who kept not their first estate, and “abode not in the truth,”² but sinned through pride,³ and envy,⁴ possibly by rejecting the Mystery of the Incarnation. There was an end to the SPIRIT’S action in the lost angels ; but with man it was different. “My SPIRIT remaineth among you : fear ye not.”⁵ Man being the point where

¹ Art. v.

² S. John viii. 44 ; S. Jude 6.

³ 1 Tim. iii. 6.

⁴ Wisd. ii. 24.

⁵ Haggai ii. 5.

the two worlds met in conflict one with another, his Fall was not only the object of Divine Wrath but also of Divine Pity, and the cause of his loss and injury rather than of his ruin. Secondly, the three chief operations of the SPIRIT on fallen man were considered,—His striving with man's conscience, His giving him light as to the guilt of sin through the Moral Law, and of its remedy through the Ceremonial, and need of justice through the Judicial Law,—His raising up prophets, from time to time, to be the organs and channels by whom He delivered the one great testing Revelation, the Incarnation. Thirdly, the co-operation of the HOLY GHOST in the Mystery of the Incarnation, and with our LORD's Redemptive Work, was traced out. An analogy was then drawn between the SPIRIT's dealings with man before the Incarnation, and His acting upon the soul previous to a state of justification: comparing His operations of old to those convictions of sin, illuminations and inspirations of prevenient grace, which are stirred in the soul "until CHRIST be formed"¹ within it.

We come now to the Personal Mission of the HOLY GHOST, "I will pray the FATHER, and He shall give you another Comforter."² The two days on which events involving most momentous consequences to our race are commemorated, are those on which, respectively, the Second and Third Persons of the Blessed Trinity condescended to come to us: the SON by taking our flesh into

¹ Gal. iv. 19.

² S. John xiv. 16.

Personal Union with Himself : the HOLY SPIRIT by commencing a Personal indwelling of grace in human nature, in the persons of the disciples. These were two great epochs in our history, and, as with regard to the first, there was a long preparation before it, by means of a series of types and prophecies, which, as it drew nigh, foretold the circumstances of it: so, for the Coming of the Third Person there was a like preparation. Viewed on the side of GOD, a preparation such as is found in the Scriptures, befits the august character of the event which took place on the Day of Pentecost : and on the side of man it provided a necessary education of the human mind for the reception of a sublime Mystery, and supplied subsequently grounds for the confirmation of a belief in its occurrence. S. Peter speaks of the “word of prophecy” as “more sure,” that is, more reliable, than the witness of his own senses, his ears and eyes,¹ in that it is a ground of faith “which all can examine for themselves.” The correspondence of fulfilment with type and prophecy has a high evidential value, as the manifold attempts to account for it on the score of acute human foresight are enough to show : and its value is enhanced in an age when “the Reign of Law” prejudices many minds against the appeal to miracles of power on the supposition that they must involve infractions or suspensions of “Law.” Christianity, as a Religion, holds a position of its own, on the score of “the elaborate preparation” which preceded its advent. Muhamma-

¹ 2 S. Pet. i. 18, 19.

danism, it has been well said, burst upon the world with the flash of the sword. Brahmanism and Buddhism have no "vestige of preparation, and even Judaism, in its national form, had but a brief inauguration. And as the Preparation for the Advent of CHRIST and the SPIRIT becomes only fully visible through the light which is cast back upon it by the accomplishment of those Mysteries,¹ therefore it is beyond the explanation of man's design."²

First, we will review the preparation for the Coming of the Comforter; and secondly, His Coming, and its special blessedness.

I. Concerning the preparation,—which may be divided into two parts, the immediate and the distant preparation,—it must not be expected that there will be the same abundance of type and prophecy concerning the Coming of the SPIRIT, as we find in reference to the Coming of the SON of GOD. Two reasons may be assigned for this variation in the quantity of predictive reference to the SPIRIT: one, that the Incarnation involved the Coming of the HOLY GHOST, the two Mysteries being parts of one scheme of Redemption;³ the other, because the Incarnation, standing up, as it were, between Pentecost and the days of the

¹ "Vetus Testamentum in Novo patet, Novum Testamentum in Vetere latet."

² Vide "Characteristics of Christianity," by Professor Stanley Leathes.

³ Thus, e.g., Isa. xlviii. 16, R.V., "The LORD GOD hath sent Me, and His SPIRIT."

Prophets, in a measure blocked out the view of the further Mystery, which was consequent upon it. On the side of Almighty GOD, also, there is a cause for this difference. The Incarnation, as it touched the very Being of GOD, was a Mystery greater than the descent of the SPIRIT on man ; for the union of the HOLY SPIRIT with man, is not a natural or personal union, but relative, and accidental as far as individuals are concerned, and by participation. The former affected the Being of GOD, for, in consequence of it, the Second Person of the Godhead ceased to be only GOD and became for ever GOD and man : the latter leaves the Third Person as before, only Divine. We must not, therefore, presume that prophecy and type will be as rich and forcible in relation to the coming of the HOLY GHOST, as in the preparation for the Advent of the Redeemer. Although, however, there is not the same abundance of revelation, there are glimpses and tokens of the SPIRIT'S future Presence and operations. We will note some of these.

In the action of the HOLY SPIRIT at Creation we have the first intimation of His Presence and future work. "The SPIRIT of GOD *moved upon* the face of the waters."¹ The expression 'moved upon,' it is well known, refers to the action of the bird tenderly and tremulously brooding over its nest, and therefore has been taken as a representation and foreshadowing of the Descent of the SPIRIT on the

¹ Gen. i. 2. "Was brooding upon." Alternative rendering, R. V.

waters of Jordan "in a bodily shape like a dove,"¹ and of His life-giving Presence in the Sacrament of Regeneration.²

In the sending forth the dove from the Ark by Noah, mystical writers³ have seen an early image of the mission of the Comforter, of Whom the dove is a symbol.⁴ The dove being sent forth three times,—first hovering over the waters and returning; secondly, bringing the token that the waters were abated; thirdly, returning no more—is said to represent the breathing of the SPIRIT upon the Apostles when they were still weak and trembling, and had yet to be endowed with power from on high; the giving of the HOLY GHOST on the Day of Pentecost, when He came to manifest the peace which had been concluded between GOD and man; and His final going forth in the gift of glory in the life to come. Similarly these goings-forth of the dove have been viewed, as typical of the invisible missions of the SPIRIT within the soul: He, in Holy Baptism, operates upon nature in its unrenewed state; in Confirmation passes forth into greater fulness when the new life has begun its growth; and in Glory bestows a fixed condition in the new

¹ S. Luke iii. 22. As Milton says:

"Thou, O SPIRIT—from the first
Wast present, and with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant."

Paradise Lost, i. 18.

² S. John iii. 5.

³ Ruperti Opera, Tom. I. lib. iv. cap. 23.

⁴ Gen. viii. 8.

heavens and earth wherein dwelleth righteousness. These three goings-forth of the SPIRIT have also been compared with the triple anointings of David.

The cloudy pillar in the desert,¹ conducting the children of Israel to the promised land, has been regarded as a type of the loving SPIRIT, Whose office it is to lead the Church of GOD, and each of its members, into the land of righteousness.² The cloud as a "pillar of fire" was by night a source of light and a protection, intervening between the Israelites and their foes; and it was in the day, as it moved on before them, a guide and an encouragement to proceed. We are told that "the LORD went before them by day in a pillar of cloud."³ It is easy to see how these details are typical of the guidance of the HOLY GHOST in seasons of darkness and trial, and in times of brightness and progress.

Again, the frequent recurrence of the number seven in the Scriptures has been considered to bear a mystical allusion to the Sevenfold Gift of the SPIRIT; e.g., the seven days of Creation,⁴ the seven days of purification,⁵ the seven trumpets sounded at the fall of Jericho,⁶ the sevenfold duration of feasts,⁷ the seven eyes in the stone which Joshua saw,⁸ the seven pillars of Wisdom's house,⁹ and, especially, the seven lamps which burned on the candlestick in the tabernacle.¹⁰ In the vision of Zechariah, the seven lamps

¹ Nehem. ix. 19.

² Ps. cxliii. 10.

³ Exod. xiii. 21.

⁴ Gen. ii. 2.

⁵ Lev. xiv. 7, 8.

⁶ Joshua vi. 4, 6.

⁷ Lev. xxiii. 6, 8, 36, 40.

⁸ Zech. iii. 9.

⁹ Prov. ix. 1.

¹⁰ Exod. xxxvii. 23; Rev. iv. 5.

on the candlestick were explained, when the angel was asked what they meant, by the reply, "not by might, nor by power, but by My SPIRIT, saith the LORD of Hosts."¹ In the Book of the Revelation, the seven lights are seen in the heavenly place,—for the tabernacle was made after the pattern of heavenly things,—and are described as the Seven Spirits of GOD; which do not appear to have been seven angels, for angels are not called spirits in the Book of the Revelation, neither could they be creatures of any kind, for they are placed in a co-ordinate position with the Eternal GOD, "Grace be unto you and peace from Him which is and was and is to come, and from the Seven Spirits which are before the Throne, and from JESUS CHRIST."² The Ritual of the Book of the Revelation therefore explains the prophetic signification of the seven lamps in the tabernacle.

Manifold were the uses of oil in Eastern countries. It was constantly employed for domestic, medicinal, and nutritive purposes. The ceremonial of the Jews required it to be mingled with or poured upon offerings;³ an oblation of "beaten oil"⁴ was made with the daily sacrifice; it formed part of the ritual of the cleansing of the leper;⁵ it accompanied the offerings at the consecration of Levites;⁶ whilst Kings,⁷ Priests,⁸ and Prophets⁹ were anointed with it when

¹ Zech. iv. 6.² Rev. i. 4.³ Lev. vii. 10; Num. vi. 15.⁴ Ex. xxix. 40.⁵ Lev. xiv. 10.⁶ Num. viii. 8.⁷ 1 Sam. x. 1; xvi. 13.⁸ Ex. xxix. 2.⁹ 1 Kings xix. 16.

entering upon their respective offices. Its absence denoted sadness and gloom : its presence joy and light. The oil, by which the High Priest was anointed at his consecration and "the tabernacle and all that is therein"¹ hallowed and made "most holy," and that which was used on the occasions which have been enumerated was a perpetual type of the "oil of gladness" with which CHRIST was anointed above His fellows, which in the plain language of S. Peter is the HOLY GHOST.²

The laver at the entrance of the tabernacle, where the Priests cleansed themselves before entering upon the worship of GOD, foretold the laver of regeneration and renewing of the HOLY GHOST which should qualify us for attending the Mysteries "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."³ This arrangement of the Tabernacle leads us to remark, how constantly water, the element through which the SPIRIT cleanses the soul from original sin, is used in Holy Scripture as an emblem of the SPIRIT. Thus, in Isaiah, "I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour My SPIRIT on thy seed."⁴ The Psalmist speaks of the "river, the streams whereof shall make glad the city of GOD."⁵ Ezekiel had a vision of the holy waters, issuing out "on the right side,"⁶ reminding us of that stream of which S. John bare

¹ Exod. xl. 9.

² Acts x. 38.

³ Heb. x. 22.

⁴ Isa. xlv. 3.

⁵ Ps. xlv. 4.

⁶ Ezek. xlvii.

record. These waters, spreading out and deepening, had a life-giving power,—“everything shall live whereon the river cometh.” At the well of Samaria, CHRIST talked with the woman of the gift of GOD, and the living water, which springeth “up into everlasting life.”¹ In the great day of the feast, JESUS cried, “If any man thirst, let him come unto Me and drink; he that believeth on Me, out of his belly shall flow rivers of living water.”² That the allusion was to the SPIRIT, the Evangelist makes certain, “this spake He of the SPIRIT.” Water cleanses, restores, fertilizes, and is associated, especially in the minds of those who lived in an Eastern clime, with all that is invigorating, delicious, and precious. The SPIRIT depicted as “a pure river of water of life”³ flowing out of the throne of GOD and of the Lamb; and the invitation to him that is athirst to take the water of life freely, are amongst the closing utterances of the Sacred Canon.

Again, the breath or wind, from its subtle nature, force, or movement, and approach to that which is immaterial, portrays in name and action the HOLY SPIRIT. “When Thou lettest Thy Breath go forth they shall be made, and Thou shalt renew the face of the earth.”⁴ In another vision of Ezekiel, is described the valley of dry bones, the gathering together of the bones when the Word of GOD prophesied, the sinews and the flesh coming upon them and the skin

¹ S. John iv. 10, 14.

³ Rev. xxii. 1, 17.

² S. John vii. 37—39.

⁴ Ps. civ. 30.

covering them from above ;—but there was no life in them. The structure was complete, but they awaited the Divine Afflatus ! “Come from the four winds, O Breath, and breathe upon these slain.”¹ An explanation of the vision follows, “I will put My SPIRIT in you, and ye shall live.” When the Psalmist says, “He bloweth with His Wind and the waters flow,”² S. Augustine sees a mystical reference to the SPIRIT as the source of contrition ; and when our LORD spake with Nicodemus of the SPIRIT, He also compared His movements to the breeze.³ Such are some of the figures, under which the SPIRIT’S future Presence and workings were indicated.

Many prophecies in clear terms announce the Coming of the HOLY GHOST. “It shall come to pass in the last days, saith GOD, I will pour out of My SPIRIT upon all flesh,”⁴ were the words in Joel, which were the first the SPIRIT put into the mouth of S. Peter on the Day of Pentecost. Isaiah looks forward to the same time when the SPIRIT shall “be poured upon us from on high.”⁵ Ezekiel, “when a new SPIRIT shall be put within you.” Haggai prophesying of the “latter time,” saith, “My SPIRIT remaineth among you.”⁶ Zechariah tells of a new insight into the Crucifixion, which should be the result of the SPIRIT of grace and supplication being poured on the house of David, and upon the inhabitants of Jerusalem.⁷ The writer of the Book of

¹ Ezek. xxxvii.² Ps. cxlvii. 18.³ S. John iii. 8.⁴ Acts ii. 17.⁵ Isa. xxxii. 15.⁶ Haggai ii. 5.⁷ Zech. xii. 10.

Wisdom asserts the need of the SPIRIT, "Thy Counsel who hath known, except Thou give Wisdom, and send Thy HOLY SPIRIT from above?"¹

The workings of the HOLY SPIRIT in certain persons also amounted to a presignification of His future Presence and Indwelling; as the Angel of the LORD appearing in human form was a lesson "addressed to the eye and to the ear of ancient piety, in anticipation of a coming Incarnation of GOD." Thus Joseph was said to be "a man in whom the SPIRIT of GOD is."² Of Moses it is affirmed by the Prophet that GOD "put His HOLY SPIRIT within him."³ Joshua is described as "a man in whom is the SPIRIT."⁴ During the sojourn in the desert GOD is said to have given the "Good SPIRIT to instruct"⁵ His people, thus foretelling His future action in illuminating the human understanding. The SPIRIT is again and again said to come and fit men for various offices. He comes upon the Judges,⁶ and on David⁷ when Samuel anointed him. Isaiah saith, "The LORD GOD and His SPIRIT hath sent me."⁸ Jeremiah sanctified⁹ before his birth by the SPIRIT, was a type and approach towards mysteries of grace in the New Covenant. Ezekiel on the banks of Chebar, speaks of mysterious operations of the SPIRIT upon and within him.¹⁰ Zerubbabel was to prevail, "not by might, nor by power, but by My SPIRIT, saith

¹ Wisd. ix. 17.² Gen. xli. 38.³ Isa. lxiii. 11.⁴ Num. xxvii. 18.⁵ Neh. ix. 20.⁶ Judg. iii. 10; vi. 34, &c.⁷ 1 Sam. xvi. 13.⁸ Isa. xlviii. 16.⁹ Jer. i. 5.¹⁰ Ezek. ii. 2; viii. 3.

the LORD of Hosts.”¹ These and others are instances of transient influences or personal endowments of the SPIRIT of Grace in individuals, which were images of a future dispensation, “a shadow of good things to come.”²

We have now briefly noticed some of the types and prophecies in the Old Testament, and earnest of the SPIRIT’S Presence, which were distinct preparations for His Personal Coming. But the Words and Work of our LORD were the immediate preparation. CHRIST foretold the Coming of the HOLY GHOST, and the threefold effect of His Presence in convincing the world of sin, of righteousness, and of judgment ;³ He warned His followers that the sin against the HOLY GHOST would be irremissible, and consequently more grievous than sin against Himself ;⁴ He comforted them by the assurance that when they should be brought before magistrates and powers the HOLY GHOST would teach them how and what they should answer ;⁵ He announced that the FATHER would send the HOLY GHOST in His Name,⁶ and that He Himself would send Him from the FATHER ;⁷ He portrayed the HOLY SPIRIT as One Who would act upon the inner faculties of memory and understanding, removing the cloud from the one and chasing away oblivion from the other, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you ;”⁸

¹ Zech. iv. 6.² Heb. x. 1.³ S. John xvi. 7—12.⁴ S. Luke xii. 10.⁵ S. Luke xii. 12.⁶ S. John xiv. 26.⁷ S. John xv. 26.⁸ S. John xiv. 26.

He revealed that the SPIRIT'S Coming depended on His Own Departure to the FATHER,¹ and that the SPIRIT would be "Another Comforter,"² CHRIST'S "Vicar,"³ so desirable, so full of sweetness and of power, as to countervail the withdrawal of His Own visible Presence ; He predicted that the SPIRIT would bring Him nearer to His disciples, testify of Him,⁴ and not speak of Himself,⁵ for that which is purely spiritual would perhaps be unintelligible to beings who are half material,—or would not speak "from" Himself, that is, as apart from Other Divine Persons ; He gave them as a solace in their present obscurity a promise that the SPIRIT would guide them into all truth,⁶ and be Himself "the SPIRIT of Truth ;"⁷ He left them as a parting thought to sustain them in the interval of bereavement the declaration of the nearness of the approach of the Other Comforter,—“Ye shall be baptized with the HOLY GHOST not many days hence.”⁸ With these and many other utterances did JESUS prepare the way of the HOLY GHOST.

Our LORD'S Work too was a preparation for the Coming of the HOLY GHOST : His Work on earth had to be finished, and His Work in Heaven to be begun, before the Mission of the Comforter—"the HOLY GHOST was not yet given ; because that JESUS was not yet glorified."⁹ Although it

¹ S. John xvi. 7.

² S. John xiv. 16.

³ "Vicarius Successor Redemptoris." S. Aug. Serm. 185, De Temp.

⁴ S. John xv. 26.

⁵ S. John xvi. 13.

⁶ S. John xvi. 13.

⁷ S. John xv. 26.

⁸ Acts i. 5.

⁹ S. John vii. 39.

may not be possible to fathom the connexion between the glorification of the SON, and the giving of the SPIRIT, the one is revealed as standing to the other, in the relation of cause to effect. The "Promise of the FATHER"¹ was not fulfilled, until the work of Reconciliation had been wrought out. Herein lies one great distinction between the mission of the SON and of the SPIRIT. The former was a Mission to enemies; "GOD commendeth His love toward us, in that while we were yet sinners, CHRIST died for us:" "when we were enemies we were reconciled to GOD;"² when "alienated and enemies:"³ GOD trusted the Holy Babe of Bethlehem in the midst of the camp of the adversary. "GOD was in CHRIST reconciling the world unto Himself,"⁴ and the world was potentially reconciled before the HOLY GHOST descended. The waters of Divine Wrath had abated before the dove went forth. JESUS, the Ark of GOD, "the living among the dead,"⁵ upon Whom had descended the floods from the opened windows of heaven, rested on the Mount of Ararat, and had passed beyond the fury of the storm, ere the Bow of Divine Mercy irradiated the cloud as the token of peace, and the Comforter, the SPIRIT of Love, dwelt amongst men. The HOLY GHOST came to a reconciled world.

And besides the work of CHRIST on earth,—that which He *began*⁶ to do,—the completed Sacrifice had to be pleaded in

¹ Acts i. 4.

² Rom. v. 8, 10.

³ Col. i. 21.

⁴ 2 Cor. v. 19.

⁵ S. Luke xxiv. 5.

⁶ Acts i. 1.

Heaven. It was not enough that the Victim should be slain, there must be also the Presentation within the Veil. Our High Priest "entered" "by His own Blood" into "the Holiest of all," "now to appear in the Presence of God for us."¹ The Mysteries of Bethlehem, Calvary, and Olivet were past, but yet no Comforter had arrived. The HOLY GHOST must complete the work in CHRIST by His Glorification, before He can pass forth from CHRIST to others. The HOLY GHOST must finish the Mysteries of the Incarnate Life, that the revelation of CHRIST may embrace the whole cycle of Truth. There was a mysterious delay between the Ascension and the Day of Pentecost. S. Bonaventure would have us picture the special joy of the nine Orders of Angels as they successively contemplated on those days the Ascending CHRIST : and in simple language he depicts CHRIST addressing His FATHER, "My FATHER, remember the promise which I made concerning the HOLY SPIRIT to My brethren."² Meanwhile the disciples returned to Jerusalem to await the Other Comforter. Some unseen transaction must bring about the Promised Blessing ! "I will pray the FATHER." CHRIST spake not of the prayers which He offered on earth, of those communings with His FATHER on the mountain, in the Garden of Gethsemane, or upon the Cross. He is looking over the Cross to the Life beyond it. His gaze is onward to the Mediatorial Throne, and to His all-prevailing Intercession within the Vail. "I will pray the

¹ Heb. ix. 12, 3, 24.² Life of CHRIST, p. 328.

FATHER," that is, "I will intercede for you,"—whether by words, or by the simple presentation of His glorified Manhood, we know not, and "He shall give you Another Comforter, that He may abide with you for ever." The Sacrifice of the Cross has not only to be offered on earth, but its Merits must be pleaded in the Courts above. JESUS "being by the right hand of GOD exalted, and having received of the FATHER the promise of the HOLY GHOST,"¹ is the last link in the wonderful chain of Mystery, which obtained for man the Presence of the SPIRIT.

II. We have thus traced the preparation, both distant and immediate, for the Coming of the HOLY GHOST; the former by a brief notice of types, prophecies, and acts which relate to Him; the latter, by reference to the Words and Work of the SON of GOD, finished on earth, and commenced in Heaven. We have now arrived at the great epoch in the SPIRIT'S history, the Personal Mission of the HOLY GHOST. Let us consider the subjects of that Mystery; the place where it occurred; and the manner of His Coming.

But first, it may be necessary to state what is meant by the Mission of a Divine Person. The Mission of a Divine Person is "the Eternal destination of a Person of the Blessed Trinity to fulfil some work in time." The work which He fulfils will bear some likeness to Himself. It will be a reflection of His own Being; hence the HOLY SPIRIT'S Mission is our sanctification. He sheds abroad in

¹ Acts ii. 33.

our hearts the love of GOD, and imparts the impress of His own Holiness. Furthermore, by His coming forth separately (though not separated) from the SON, our minds are capable of more clearly entertaining the doctrine of the Holy Trinity. We see One Person present at one time, and after His withdrawal, the manifestation of Another. The FATHER creates, the SON is sent to redeem, the HOLY SPIRIT to sanctify: the Work of the Third Person crowns the work of the Other Two. Thus the successive Dispensations of GOD, whilst they do not convey any notion of inferiority or inequality amongst Divine Persons, manifest the Inner Distinctions of origin in the Divine Life.

I. We will notice the subjects of the Mission of the HOLY GHOST. In the Incarnation a distinctive mark of love was found, in the fact that our LORD came to man in spite of that state of alienation from GOD in which human nature lay: the Coming of the Comforter has also its special condescension. If in one respect the greatness of the Love of GOD'S SON, in coming to us, "when we were enemies,"¹ shines forth; so in another, if we look at the subjects, the Pentecostal Gift has its particular reach of Divine Mercy. When the SPIRIT descended upon Mary in Nazareth, He came then upon one pure and innocent, one, (apart from controversy,) free of actual sin,² presancti-

¹ Rom. v. 10.

² S. Augustine says, (de Nat. et Grat. 42), "'All have sinned,' except the Holy Virgin Mary, about whom, for the honour of our

fied, living in a holy home, hidden from the world; He came upon one already "full of grace,"¹ where there was comparatively a fit seat for His operation: but when He comes upon the Apostles, He manifests a further reach of Divine Condescension. For who are the Apostles? They are men who have known actual sin; some of them have sinned deeply: all had forsaken their LORD; one had denied Him. As we look upon them assembled in the upper chamber, we see there, Peter with the traces of penitential sorrow fresh upon his cheeks; Thomas, who had persevered in doubt so long; Philip, so slow to realize spiritual things: we see there, those who had so lately wrangled about the highest places. In Nazareth the SPIRIT descended on a virgin soul, whose life had ever been in close communion with GOD. It was, then, another stage of mercy, when the Comforter took up His abode in those who greatly needed His transforming power: those who had lived the life of the world, and been wedded to its interests up to the

LORD, I wish that the question be not raised at all, when we are dealing with sins." On the other hand, S. Basil, S. Chrysostom, and S. Cyril of Alexandria seem to attribute to her some yielding to the temptation of doubt and the "infirmity of vainglory;" the one at the Cross, the other at the Marriage Feast. But the view of these Fathers is hardly in keeping with general Tradition on the subject. The main current of Patristic teaching and not the *obiter dicta* of one or two Fathers must be appealed to in support of a doctrine or belief, otherwise S. Gregory Nyssen's statement as to eternal punishment might be a ground for accepting Universalism. Vide Newman's "Letter to Rev. E. B. Pusey, D.D., on his recent Eirenicon," Note C, p. 131.

¹ S. Luke i. 28, so rendered by S. Ambrose, S. Augustine, S. Jerome, &c.

time of their call, and after that, had oftentimes exhibited weakness, dulness, and vacillancy. Moreover, the mode of union between the Third Person of the Holy Trinity and our nature is one that has its own peculiar lowliness and risk. The union is not a natural or personal union, so that the Apostles and the SPIRIT were one person, as the Manhood and Godhead are One in CHRIST. The saints are not called by the name of the Spirit, but are "spiritual," and the HOLY GHOST is not said to be "made man" but to dwell in man. The SON of GOD takes our nature—not a human personality but a human body and soul—into union with Himself: the HOLY GHOST is united with a number of persons and indwells them. The One, so to speak, stands behind human nature, "He standeth behind our wall, He looketh forth at the windows, showing Himself through the lattice,"¹ our wall is our flesh, the windows are human senses and affections: but the Other stands behind human personalities also, and thus is more deeply hidden from our view. The SON manifested Himself through His Own Humanity, which was perfect and sinless, but the HOLY GHOST, from the very nature of His union with mankind, cannot insure the sanctity of those into whom He has entered; they may or may not be obedient to His inspirations, and hence are able to mar His work and stain the mystic body. Union with mankind then with this risk—not only involving the necessity of regeneration from the past,

¹ Song of Solomon ii. 9.

but the possibility of sin in the future—is one which, when we take into account GOD's hatred of sin, is, in itself, an abiding witness to and exhibition of His amazing Love for man. Divinity could have no experience of human unfaithfulness from the association of the two natures in the Person of CHRIST : but Divinity now has that experience, when those who are the temples of the HOLY GHOST grieve, without quenching, the SPIRIT of GOD, or by an act of deadly sin drive Him from them. Thus viewed in reference to the persons into whom the SPIRIT descended, and the exposure of the Divine Life as the circle of His Presence widened : the Descent into and Continuance of the SPIRIT'S Presence in the midst of human nature, though it cannot claim the matchless humiliation of the Incarnation, by which finite and Infinite, created and Uncreated, were for ever bound together in One Person, yet it has its own distinctive features of love, of lowliness, and marvellous forbearance.

There was one fitness, however, which the Apostles possessed for the Divine Presence, that which they had acquired by their companionship with JESUS. He had been preparing and training them in order that they might become competent vessels for the SPIRIT'S Presence. They, of all mankind, had been qualified for the action of the SPIRIT by their close observation of the Life of CHRIST. The SPIRIT, by acting on their memories, would reproduce and fix the impressions which had been received by them. It is important to observe that they were capacitated for the

SPIRIT'S illumination, because they had witnessed the Incarnate Life of the SON of GOD. According to S. Mark's Gospel, our LORD'S intention in choosing disciples was "that they should be with Him :"¹ this stands as the first purpose which He had in view ; and their history, whilst He was on earth, confirms this statement. They were to be His constant attendants, that they might become acquainted with His ways, His works, His sayings, His looks, His thoughts ; they were, so to speak, to register each passing manifestation of virtue and grace, as they held fellowship with Him. Our LORD looked to this intercourse with Him, as that which should conduct them to a true conception of His Person and Work : "He was the Image of the Invisible GOD ;"² His Life, the Moral Ideal of man. He reproved Philip, because companionship with Him had not borne this fruit—"Have I been so long time with you, and yet hast thou not known Me, Philip ?"³ When the Apostles after the Ascension were choosing one to fill up their number as they awaited the Pentecostal Gift, they made it a necessary condition that the successor of Judas should be one "of these men which have companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us ;"⁴ they looked upon a continuous acquaintance with the Life of CHRIST as an essential qualification, which was to form the very substance upon which the Light of the SPIRIT was

¹ S. Mark iii. 14. ² Col. i. 15. ³ S. John xiv. 9. ⁴ Acts i. 21, 22.

to shine. The HOLY SPIRIT, our LORD had promised, should bring all things to their remembrance whatsoever He had said unto them. They must, therefore, have heard His words. The HOLY GHOST was to testify of Him, to glorify Him. What CHRIST did, they did not realize at the time, but they had the promise that they should know it hereafter. As invisible characters are brought out to view by light or heat, and appear in clear fixed forms; so the secret impress of that perfect Life of JESUS, which was stored up within their memories, awaited only the Divine Light and Flame to be brought into contact with it, in order that it might be revealed and retained. The Life of GOD, which was hereafter to be written in the Four Gospels, was first engraved "in fleshy tables of the heart."¹

It was not merely that they might be left to themselves for the sake of which JESUS withdrew,² but that through His Glorification the SPIRIT might descend upon them. It is to turn history into poetry to imagine that Pentecost was something evoked out of their own consciousness, and that

¹ 2 Cor. iii. 3.

² "It—i.e. the visible Presence of CHRIST—was so strong a power over their affections that it prevented their intellect and their spirit from working at the thoughts He had given. . . . He left them to themselves . . . and slowly, as they thought, the burden of His Personal Presence passed away, and the deep meaning of His life took its place; slowly out of the depths of remembrance, His words, His acts, linked themselves together into their own unity of purpose and unity of thought, and formed an image clear and unique, of His mission within them."
—Rev. Stopford A. Brooke, *Sermons, Second Series*, p. 23, on Pentecost.

what is meant by the SPIRIT'S Coming is that the Apostles were filled with enthusiasm when after quiet reflection they came to the right meaning and order of CHRIST'S words. To suppose that twelve different minds would by a natural process work themselves up to the same pitch at the same moment, and imagine they heard a rushing wind and saw tongues of fire, and were able to speak a number of languages which they had never learnt, and that this was all which JESUS foretold by the Coming of the HOLY GHOST, and all that S. Luke intended us to understand, and all that the prophets predicted, is far more difficult of belief than to admit that the Apostles were really the living vessels of a Divine Afflatus, and the first recipients of a new Manifestation of GOD.

As the SON had revealed the FATHER, so the HOLY SPIRIT would reveal the SON; He came to minister to JESUS: He cast a Divine Light about His Form; He shined in the hearts of the Apostles, giving "the light of the knowledge of GOD, in the Face of JESUS CHRIST,"¹ and they became a Living Gospel. They were to perpetuate in the world the Example of Him Who was no longer a visible object. They could not do this simply by the exercise of a retentive memory and by exact external imitation. They needed a new power within them to reproduce in any effective degree the CHRIST-character. It is remarked by a modern writer that there is no instance of a great and

¹ 2 Cor. iv. 6.

original painter whose pupils were able so to catch his genius as to perpetuate it. Sir J. Reynolds had ten pupils, but only one gained any celebrity. Genius is not transmissible, but the SPIRIT'S power can be passed on to others. Through the Apostles CHRIST'S Life was to be handed down to others ; their life was to be a transcript of His, through the same SPIRIT Who animated Him and them ; theirs was to prove the possibility of His Life being in a measure reproduced, by those who were shapen in iniquity and had in time past committed grave sins. Their personal sin and weakness only display the deeper Mercy of the SPIRIT Who came to dwell in them ; whilst their intimate experience of the Life of CHRIST had laid up in their memories a history—as, to use an illustration, the Tables of the Law had been preserved in the Ark of old—upon which the Lights of Pentecost would for ever shine.

2. The place where the HOLY SPIRIT came must now be noticed. It was Jerusalem, the centre of the old Dispensation. As the birthplace of CHRIST was the subject of prophecy, so there is a prediction which announces the place where the New Law of the SPIRIT should begin. "Out of Zion shall go forth the law, and the word of the LORD from Jerusalem."¹ Accordingly, the Apostles were bidden to tarry in Jerusalem. Why was the centre of the Old Religion to be the cradle of the New ? Was it not because the New was the offspring of the Old ? Jerusalem

¹ Isa. ii. 3.

had been the city of the HOLY GHOST ; in it His operations had been centred from the time when He moved with the tent of the Patriarch, or with the encampments of Israel. The Religion of which JESUS is the Author, and which the SPIRIT of JESUS founded on the day of Pentecost, was no mere novelty ; not a system which arose aside from, and did not fall in with, the main line of the Dispensations of GOD. The Religion of JESUS is the flower, of which the Jewish Church is the bud, and the Patriarchal the stem ; it is a true development and outgrowth of earlier principles, wrapped up in the letter of a recondite ceremonial, which now finds its meaning in the Life of JESUS and its fulfilment in the Ordinances of grace. Christianity appears as the descendant of a most ancient religion, not merely as its successor, but as the interpreter of its rites, and the key to its prophecies.

This accounts for the posture of our LORD and of His Apostles towards the Old Religion. The Author of Christianity was a Jew, born of a Jewish maid, was circumcised, fulfilled the requirements of the Law, attended the Feasts, and confined with some exceptions His Ministry to those of His own nation. Even S. Paul, "the Apostle of the Gentiles," turned first to the Jew.¹ The Apostles

¹ Lightfoot, in his introduction to the Epistle to the Galatians, remarks that S. Paul "selected as centres of his mission those places especially where he would find a sufficient body of Jewish residents to form the nucleus of a Christian Church. It was almost as much a matter of missionary convenience, as of religious obligation, to offer the

in the midst of persecution still bore a respectful attitude to the religion, in which they had been brought up, and even permitted Jews to practise the Levitical customs, which were not denounced, until men mistook them for vital Ordinances, and charity endangered truth.¹ This line was adopted from no lingering affection for early associations, but from a true view of the march of Divine Dispensations. The Law was superseded by the Gospel. Whether with S. Jerome we consider the conduct of the Apostles in the occasional use of legal ceremonies as wearing the character of simulation; or whether with S. Augustine we regard the interval between the Passion and the promulgation of the Gospel as an exceptional period, during which legal rites "though dead, were not deadly," and therefore were permitted to be used, provided that they were not considered necessary or justificative,—the fact remains the same, that a tender regard was at first exhibited toward the observances of the Old Law by the disciples of the New. Theirs was no hasty burial of a parent who had waxed old, but a seemly and leisurely disposal of

Gospel 'to the Jew first and then to the Gentile.' They were the keepers of the sacred archives, and the natural referees in all that related to the history and traditions of the race. To them he must of necessity appeal. In almost every instance where a detailed account is given in the Apostolic history of the foundation of a church, we find S. Paul introducing himself to his fellow-countrymen first, the time the Sabbath day, the place the synagogue, or, where there was no synagogue, the humbler proseucha." (P. 26.)

¹ Acts xvi. 3; Gal. v. 2.

one whose services were now over. Jerusalem having been chosen by the SPIRIT for the birthplace of the Catholic Church declares the Old Religion to be the womb of the New. Christianity will take root in any soil, but its birth, humanly speaking, was only possible where thought and anticipation were ripe for such a development or rather new point of departure. In Palestine the soil was prepared. The Jewish nation had not forgotten during the silence of four hundred years the gift of inspiration and the utterances of the prophetic order. "The inhabitants of Jerusalem" were to be the subjects of a Divine outpouring. We cannot conceive this afflatus as first given to the dwellers in Rome or in Greece, though it reached them afterwards. Christianity, it has been said, "notwithstanding its origin in the East, has nevertheless proved itself emphatically the religion of the West." But "the mountain of the LORD'S House must first be established in the top of the mountains."¹ There—in that sacred spot, which in the Divine Counsels had been selected for the City of GOD from the first; where the Temple was built; which had been consecrated by the sacrifices of ages; in that city which had been the heart of the SPIRIT'S operations;—were to be the first beatings of the life of the Comforter in the Infant Church!

This unity in the Divine Dispensations prepares us to find a common likeness running throughout them; and Sacrifice, Priesthood, and Altar, which were the founda-

¹ Isa. ii. 2.

tions of Mosaic worship, reappearing in the institutions of the Christian Church.¹ The foundations being once for all laid, the type has only to yield to the Reality, the shadow to the substance. Such a link of connexion between the Levitical ordinances and the Rites of the Gospel is suggested by the place where the SPIRIT'S Mission commenced.²

3. The manner of the SPIRIT'S Coming will be our next consideration. He manifests His Presence by sensible signs in the New Testament : in the Old Testament, though operating invisibly, there was no visible mission of the SPIRIT. Apparitions of Divine Persons whether by assumed forms or through the agency of angels were not "visible missions," for they were not employed to represent the indwelling of a Divine Person in our nature, though typical

¹ It is a mistake to suppose that the Synagogue and not the Temple was the pre-existing type of Church worship. Such a view was advanced by Grotius, but it is in opposition to the Church's testimony for sixteen centuries. Synagogues formed no original part of the Mosaic ceremony, but were mere adjuncts and probably date from after the Babylonish captivity. It has been thought that the first trace of synagogues is in Ps. lxxiv. 8, and that the Psalm is of Maccabæan date. The synagogues were used both for religious and judicial purposes. But the worship prescribed by GOD could only be conducted in the Temple. The symbolic visions in the book of the Revelation give glimpses of Heavenly Worship of which the rites of the Temple and not the teaching of the synagogue were evidently the type. The former in every detail were a copy of "the pattern" shown to Moses "in the mount," "the example and shadow of heavenly things," of which in the Church we have the fulfilment and the substance.

² Some have thought the "house where they were sitting" a chamber of the Temple itself.

of it. The visible Mission of the SON was to precede the visible Mission of the HOLY GHOST ; the Second Person of the Godhead to reveal the First, before the Third revealed the Second. It is usual to enumerate four symbols of the HOLY GHOST ; the dove, the cloud, the breath or wind, and the fire. The SPIRIT descends in the form of a dove upon our LORD at His Baptism ;¹ as a bright cloud in the Transfiguration ;² He is manifested by the breath of CHRIST in the upper chamber ;³ by the cloven tongues of fire at Pentecost.⁴ Each of these signs bears some correspondence with the particular effect of His invisible working.

The dove is associated in our minds with innocence, simplicity and gentleness, and thus seems fitly to come to the Antitype of Noah, as the harbinger of peace ; it has also been taken to represent the dispositions which are necessary for Baptism, the peace with GOD which that Sacrament when rightly ministered and received conveys, and the fruitfulness of that new birth which in the laver of regeneration takes place ; whilst the gregarious taste of the bird has not been overlooked, but has been thought to typify that love and fellowship which should exist amongst the spiritual progeny : indeed, the habits of the dove have been so closely inspected as to find in them seven features⁵ which wear a mystical resemblance to the seven gifts of the SPIRIT. The bright cloud on the mount of Trans-

¹ S. Luke iii. 22.² S. Matt. xvii. 5.³ S. John xx. 22.⁴ Acts ii. 3.⁵ S. Thom. Sum. 3, Q. xxxix. vi. 4.

figuration signified the exuberance of heavenly doctrine, which men were to receive from CHRIST through His SPIRIT, whilst He softened and attempered the rays of Divine Truth to meet the needs of human infirmity; it has been also taken as pourtraying¹ the glory with which the Saints would be clothed in the Day of Resurrection. The breath from the mouth of JESUS when He said to His Apostles, "Receive ye the HOLY GHOST : whosoever sins ye remit, they are remitted unto them,"² betokened the Nature of the SPIRIT, His Procession from CHRIST, His restorative action on human life through sacramental agencies. The tongue of fire depicted the mighty force and fervent eloquence, with which the Apostles were endued for disseminating the Gospel.

The tongues of fire at Pentecost, the most majestic sign of the SPIRIT'S Presence, and the only one which was accompanied with manifest and overwhelming effects upon those to whom it was vouchsafed, mark His Personal Advent. The form of the human tongue clearly proclaimed the extraordinary Gift, which, to the amazement of that motley multitude which was gathered "out of every nation under heaven"³ was soon to be displayed.⁴ The tongues

¹ The cloud is the symbol less closely connected with the SPIRIT. Ludolphus de Saxonia says of the Transfiguration, "Tota Trinitas ibi apparuit : Pater in voce, Filius in humana carne, Spiritus Sanctus in nube." *Vita JESU CHRISTI*, p. 403.

² S. John xx. 22.

³ Acts ii. 5.

⁴ Much has been written concerning the gift of tongues, which was bestowed on the Apostles on the day of Pentecost as a witness to that

were "like as of fire," that is, red, glowing, lambent, pyramidal, like quivering flames. The thunder of that wind which suddenly filled the whole house where the disciples were sitting, and that corona of fire which gleamed above the heads of the new Israel of GOD, recall the signs which ushered in the Old Law, when the LORD descended upon Mount Sinai "in fire, and the whole mount quaked greatly."¹ It seems as though GOD on those two occasions, when the Old Law and the New

new Presence which was in their midst, and as a means of making audible to and known by others the illuminations which they had received. The difficulty of believing the literal truth will not be great to those who hold that language was from the first a gift of GOD to man, and who further accept the history of the building of Babel and view the distinctions of language as connected with that event. Those who attempt to minimize the miraculous element in Holy Scripture, reduce the gift of tongues to a sort of ecstatic utterance, the deliverance of certain inarticulate sounds; or suppose that the miracle was in the hearers rather than in the speakers, which, if it were so, would only make it more wonderful. Extraordinary gifts accompanied the founding of the Church, and lingered on through the Apostolic age more or less, and perhaps afterwards. As they were the distinct result of the SPIRIT'S Presence and operation, they are still latent in the Temple of the SPIRIT, only their exercise may be suspended. They have, however, their natural counterparts. The Apostle S. Paul enumerates nine such gifts in his Epistle to the Corinthians (I Cor. xii.) which will be distinguished in the next chapter. Our Church has accepted the ancient interpretation, and in the Proper Preface for Whitsun-Day, speaks of the SPIRIT "as giving" to the Apostles "the gift of divers languages." For the various speculations which have been devised in order to escape from the literal interpretation, vide De Wette's *Einleitung*, p. 27 to 37, and Wordsworth on Acts ii.

¹ Exod. xix. 18.

Law were given, deviated from the ordinary mode of Divine action, which is that of stillness and secrecy ; these were in the region of mystery, what miracles are to the law of nature, events unlike the usual ways of GOD, and therefore calculated to arrest attention and excite awe. The Prophet's experience is reversed, "a great and strong wind rent the mountains, . . . but the LORD was not in the wind : and after the wind an earthquake ; but the LORD was not in the earthquake : and after the earthquake a fire ; but the LORD was not in the fire : and after the fire a still small voice."¹ Now the wind and the noise and the fire *were* the heralds of the Divine Presence.

Types of this Pentecostal Fire may be found in the Old Testament. The bush burning with fire was the sign by which GOD spake to Moses.² By fire sent from heaven the burnt-sacrifices were consumed.³ Elijah's test whereby to discern the true GOD was this—"the God that answereth by fire, let him be GOD."⁴ In a chariot of fire the prophet was taken up into heaven. Isaiah was cleansed for his mission by a live coal taken from the altar by the seraph.⁵ Jeremiah says, "from above He hath sent fire into my bones, and it prevailed against them."⁶ Ezekiel on the banks of Chebar saw the chariot of living creatures, whose "appearance was like burning coals of fire."⁷ The recur-

¹ 1 Kings xix. 11—13.² Exod. iii. 2.³ Lev. ix. 24.⁴ 1 Kings xviii. 24.⁵ Isa. vi. 6, 7.⁶ Lam. i. 13.⁷ Ezek. i. 13.

rence of fire, in the corporeal and imaginary¹ visions of the prophets, was a sort of reflection of that symbol, by which the SPIRIT would make known His Presence, and ratify the Divine Mission of the Apostles on the Day of Pentecost.

There they continued where they were gathered together, the small band of disciples, the mustard-seed which was to grow into the great tree of the Catholic Church ; there, secluded from the world and its distractions in solemn retreat, they awaited the Advent of the Comforter ; musing on the past, on their intercourse with JESUS, Whom they had heard and seen and looked upon and handled ; remembering the tone of His voice, His features, His form, perhaps tracing some resemblance, some look of His in the face of Mary, His Mother, who was in their midst ;² and, intent on the future, with holy anxiety picturing to themselves what this Other Comforter should be ; not knowing whether He would appear in human guise, or as an angel of light, or whether He would be all Divine ; wondering how He should be to them what JESUS had been in His personal ministry, and how He would even have a closer fellowship with them, and that, not for a time, but “for ever.”³

They continued in supplication, listening to every sound, expecting His Arrival every moment, when suddenly—the

¹ That is, not unreal, but perceived through the imagination.

² Acts i. 14.

³ S. John xiv. 16.

building trembled with the sound of a rushing mighty wind, and, to their amazement, there spread out upon them and around them from one centre, a Seraphic shower, —tongues of fire like one vast halo of glory, and “sat upon each of them,”¹ and the Apostles were filled with that same SPIRIT Which had dwelt from the days of Nazareth in the Manhood of JESUS. It was the enlargement of the SPIRIT’S Home in Human Nature ; as He had been able to “rest”² on CHRIST, so now the fiery tongue “sat” upon each of them, so calm and abiding is that Presence. O dearly-bought Mystery ! All the Mysteries of our LORD led the way for this ; His Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. “I am come,” saith CHRIST, “to send Fire on the earth.”³ This was the purpose of His Mission ; and, through this Gift, that Fire was kindled by means of which He “should see of the travail of His Soul,”⁴ and “be satisfied.”

The Apostles staggered beneath the mighty power of the SPIRIT’S Presence ; they were insufficient to bear the influences of the Divine Illapse. The Enemy of the SPIRIT was at hand to stir up some of the bystanders to charge the Apostles with the sin of intemperance ; as he had persuaded the Pharisees to refer to Beelzebub the evidences of the SPIRIT’S working in CHRIST. The Apostles were so carried

¹ Acts ii. 3.

² Isa. xi. 2.

³ S. Luke xii. 49.

⁴ Isa. liii. 11.

away with the Presence Which had taken possession of them, that they showed marks of being in some exalted condition, some preternatural state. Mockers said, "These men are full of new wine,"¹ whereas they were "not drunk with wine, wherein is excess," but were "filled with the SPIRIT."² "True," says S. Cyprian, "the wine was new, even the grace of the New Testament." It was a transforming power which the SPIRIT exercised within them: they went into that room earthly, they came out heavenly; they went in natural men, they came out spiritual men.—How is the transition marked by the question put to our LORD at His Ascension, "Wilt Thou at this time restore the kingdom to Israel?"³—they went in in darkness, they came forth enlightened; they went in fearful, they came forth courageous; they went in sober, they came out inebriated with the fire of Divine Love, which had hitherto burnt in the Sacred Heart of JESUS,—that fire now glowed on earth as well as in Heaven, the LORD had His fire in Zion, and His furnace at Jerusalem.⁴ Whatever had been the previous operations of grace in the disciples, whatever had been the endowments of the SPIRIT for the sacerdotal office, they remained in that upper room helpless and unequipped, until by the Coming of the HOLY GHOST, they became the Temple of the living GOD and the LORD GOD dwelt among them.⁵ Thus in the Personal Mission of the HOLY GHOST to

¹ Acts ii. 13.² Ephes. v. 18.³ Acts i. 6.⁴ Isa. xxxi. 9.⁵ Ps. lxviii. 18.

the Apostles at Jerusalem on the Day of Pentecost, announced by a rushing wind, and manifested by the tongues of fire, is seen the fulfilment of the words of CHRIST, "I will pray the FATHER, and He shall give you another Comforter."¹

Now we will contemplate the special blessedness which results from this Mystery. We have seen that human nature was not reft of the influences of the SPIRIT in the Old Testament, but that He continued to strive with man ; in what then, is the Gift of Pentecost in advance of those operations of the SPIRIT which were of old? It is the *Personal* Coming of the HOLY GHOST. Our LORD's promises all declare this ; He refers to the SPIRIT'S Presence, as on a parallel with His own Public Ministry : "I will pray the FATHER, and He shall give you another Comforter." It was not only that at Pentecost a richer measure of grace was bestowed than had been granted to patriarch or prophet ; such a view is true so far as it goes ; the light of the Old Covenant was to that of the New, as "the faint, cold starlight of heaven" to "the moon's soft splendour : " the language of prophecy, "I will *pour out* My SPIRIT upon all flesh ;"² and the language of type in the vision of Ezekiel, of a river which at first came to the ankles, and then to the knees, and then rose until it became "waters to swim in,"³ bringing life and health, healing and fertility on all sides,—clearly pointed to an abundance of grace in the latter days.

¹ S. John xiv. 16.

² Joel ii. 28.

³ Ezek. xlvii. 5.

It was not only that the grace now given, was given not to isolated individuals but to form a corporation, or rather, a Spiritual Society ; this also is a true explanation of the Pentecostal effusion, as compared with the previous operations of the HOLY GHOST. It was not only that the gift was a lasting possession, lodged in Humanity, and not a transient endowment, which might be withdrawn at any time. It was not only that the SPIRIT which had already been given for remission of sins, was now bestowing "diversities of gifts."¹ But on the Day of Pentecost the HOLY GHOST Himself became substantially present, descended upon the disciples, to abide with them as a Divine Person on earth. It is difficult to realize this truth, for many reasons : personal presence is expected to be outward, and to fall under the observation of the senses. When there is neither form, nor look, nor touch ; when the Being is of a different Nature, and wholly immaterial ; when the Being is by necessity Omnipresent ; our human faculties need to be supplemented by the gift of Divine faith, before they can be alive to the super-sensuous Presence. As the natural man cannot receive the things of the SPIRIT, so the world, we are told, cannot receive the SPIRIT Himself, "because it seeth Him not, neither knoweth Him."²

Perhaps it may help us to entertain a clearer view of the difference between the SPIRIT's operations of old and His Personal Presence now ; if, by way of illustration, we point

¹ 1 Cor. xii. 4.

² S. John xiv. 17.

to a similar distinction between the Ordinances of the Church which confer grace, and the Sacramental Presence of our LORD in the Holy Eucharist. Of course such a comparison is only employed in a limited sense. The Sacramental channels of grace, effluences from GOD, communications to the soul, working particular results for which they were instituted, fall far short of the Mystery of the Altar, in that through the Blessed Sacrament there is a conveyance not only of grace, but of the Author of grace. In a similar manner, viewed from this aspect alone, the operations of the SPIRIT of old were emanations from Him, projections from above; but the Pentecostal Gift is the Gift of Himself, to be a continuous and eternal centre of Life and Light, dwelling within the Church, with an all-creating and energizing Presence. In either case there is a Personal Presence, which is an object of faith and not of sense.

But we need not confine our illustrations to the Divine Mysteries, for in our own being we find a similar hiddenness of life. Our associations, friendships, and natural ties, are between unseen presences; the terms of our mutual relationships are beyond the ken of man. The personal spirit is localized by the flesh; and through the face, voice, and gesture makes its presence to be felt. It asserts itself through the medium of sense, which in this life forms not only a channel of communication, but also a wall of separation. The intercourse is after all but

a distant communing of one unseen spirit with the other. We may apply to our present companionship the words—"Now we see through a glass darkly, then face to face; now" we "know in part, but then shall" we "know even as also" we "are known."¹ How many have felt how incapable the tongue is, even when it is striving to do its best, to unveil the inner soul, and thus have experienced the truth of the poet's lament—"For words, like nature, half reveal and half conceal the soul within." The deep inward fountain of our being cannot find an outlet even when it has a language at its disposal which is the richest instrument of thought and utterance. Each spirit of man is, in truth, an object of faith to his fellow-man; and each glimpse of the spirit in voice, or look, or action, must be received on faith that it is a true glimpse, and not a concealment or subterfuge, of what is passing within its precincts; and, after all, it will often be at best but an inadequate expression of secret thought, feeling, purpose, or desire. If then the created spirit be thus beyond the reach of the senses, for "what man knoweth the things of a man, save the spirit of man which is in him?"² how much more should the Eternal SPIRIT'S Presence be an object of pure faith? We may not gaze upon Him as on the Face of JESUS in Bethlehem, Nazareth, or Jerusalem; yet He dwells among us by a more intimate Presence in the Church, manifesting Himself through her members. He dwells among

¹ I Cor. xiii. 12.² I Cor. ii. 11.

men and within them, as a real Person, and not only as an effluence or Divine communication; knowing, loving, aiding them, and co-operating with JESUS in the work of their salvation and perfection: not an outward Companion for three years, as CHRIST was in His Public Ministry, but an inward and abiding Presence.

It is the Comforter Himself Who can give man the power to realize His Own Dispensation, Who can console him in all his doubts and perplexities, in all trials and temptations, in all his sorrows in this vale of tears; Who can impart contrition to the hardened, and turn the flint stone into a springing well; Who can uphold the desponding, those who may otherwise "be swallowed up with overmuch sorrow;"¹ Who can, as a Loving Guide, lead man forth into the land of righteousness. His office is not at an end, when the wilderness has been traversed, and the swelling of Jordan is past. He has no successor! "He shall abide with you for ever." Ah! when earth has passed away, and the day of probation is ended, He will still abide in the fulness of His Presence; infusing joys, ever new, and ever increasing. He Who is the Minister of grace here, will be the Minister of glory hereafter. The Redeemed shall no longer drink of "the waters of comfort;"² but of Thy pleasures, as out of the River.³ There will be in the depth of the Godhead a Person, still unseen by the natural senses, but revealed in the Light of Glory—that Blessed

¹ 2 Cor. ii. 7.

² Ps. xxiii. 2.

³ Ps. xxxvi. 8.

SPIRIT, Who dwelt in Mary and formed the Sacred Manhood of JESUS ; Who descended on the Apostles on the Feast of Pentecost ; Who sanctifies the Elect ; Who fills the Saints with rapture, and thrills the Angels with joyous adoration ! There—in Co-equal Majesty with the FATHER and the SON, will be the Loving Paraclete !



Chapter IV.

THE PRESENCE OF THE HOLY GHOST IN THE CHURCH.

THE Personal Arrival of GOD the HOLY GHOST on the Day of Pentecost occupied our thoughts in the last chapter. We considered some of the distant intimations by type and prophecy of His future Presence and Work, as they occurred in the Old Testament. We viewed our LORD'S Words and Work upon earth, His Work of reconciliation in dying for the sins of the world ; His Work in Heaven of Intercession at the FATHER'S Right Hand, as the immediate preparation for the Coming of the HOLY GHOST. Secondly, the circumstances of His Coming, the persons in whom He first dwelt, the place where His Temporal Mission commenced, and the signs which accompanied it,—were noticed. It was seen that the Day of Pentecost witnessed a further reach of Divine Mercy in one respect, even beyond that which had been displayed in Nazareth,—in the personal unfitness of the recipients of the Divine Presence ; whilst on the other hand, the Apostles had a sacred deposit, which qualified them for the action of the

SPIRIT ; their memories were stored with impressions of the Life of CHRIST, which the SPIRIT revealed and showed unto them : and the new possibility of outraging the Divine Sanctity, which this further embrace of the creature involved, gave to the Mystery of Pentecost its special feature of lowliness on the part of the SPIRIT of GOD. The Holy City being the point of commencement of the Christian Church, as well as the centre of the Mosaic Religion, intimated the organic connexion between the Dispensations of GOD. As the Church was no foreign importation, but the native production and development of an earlier system, common lines of Truth, and modes of worship, would be found to pervade both. Finally, we contemplated the symbols whereby the SPIRIT'S Mission was made known, and especially those by which He manifested His Temporal Mission at Pentecost : then by the aid of a sacramental illustration we endeavoured to gain some idea of the special blessedness of a Personal Presence over and above an efflux of grace. Our thoughts will now be directed to that Creation of the HOLY GHOST, the visible organism of His Personal Presence,—the Church. “Know ye not that ye are the temple of GOD, and that the SPIRIT of GOD dwelleth in you ?”¹

It will assist us in forming a true view of the Church if we compare again the Mystery of Pentecost with that wrought at the Incarnation. There are many points of

¹ 1 Cor. iii. 16.

resemblance between them. There is in each the Coming of a Divine Person : in Nazareth, Mary, in a hidden life, is prepared by Heaven for the Marvel that was to be wrought in her ; in Jerusalem, Apostles, with prayer and supplication, in secret withdrawal from the world, await the promised Comforter : in Nazareth, the Eternal Word descends from the Bosom of the FATHER, to take into Personal Union with Himself our nature, and to redeem it ; in Jerusalem, the Third Person descends to dwell in our nature, and to sanctify it. Thus, a Saint, comparing the two Mysteries, says, "It behoved the HOLY GHOST to come among us in a bodily manner, as the SON had conversed with us in a body."¹ In both Mysteries there is an union, though not of the same order ; in both, the same Love is the moving Cause : but in the Second, Love is singularly prominent ; it is the Second Divine Gift, and that too after the First had been abused ; it is the Gift not now of Personal Wisdom but of Personal Love ; and it is the Gift which helps to make love and not fear to become the ruling motive of obedience. In both Mysteries, the fellowship with created life is so close, that Divine actions are imputed to man, and human properties ascribed to GOD : in both, Heaven vouchsafes a Divine Person, and earth contributes a vessel for His Presence : in the one case, Mary ; in the other, the Apostles. By this comparison we have no desire to obscure the singular glory of Mary, as though the

¹ S. Gregory Nazianzen.

Apostles could lay claim to equality with her of whose very flesh CHRIST was "made,"¹ but our only object is to gain an exalted stand-point, from which to regard that Kingdom which dates its origin from the Day of Pentecost.

It will be impossible to treat exhaustively, or even to give a complete outline of so vast a subject within the compass of this chapter; our observations, therefore, shall be confined to three leading features of the Kingdom of the SPIRIT,—its unity, its growth, and the sources of its ascendancy.

I. The operations of Divine Persons in created things, it has been already observed, are a reflection of their property and position in the Divine life.² The HOLY GHOST, being the Bond of Union in the Godhead, becomes the Source of Unity in the Church; He unites the members one to another, and to their exalted Head, and to Himself. When He descended, He knit together at once those disciples who received Him, into one organization. Before the Day of Pentecost, they were only separate individuals, having received Sacramental character and gifts, but having no abiding inter-communion of life one with another. The possession of a common office, and mutual intercourse, outwardly linked them together, but as yet they were not members one of another. They were held together by their Master's command, "Tarry ye in the City of Jerusalem;"³ as foundation stones, prepared, but not yet cemented toge-

¹ Gal. iv. 4.

² Hooker, E. P., Bk. i. ch. ii. 2.

³ S. Luke xxiv. 49.

ther ; or rather, as the dry bones in the valley of Vision, brought into juxtaposition, "bone to his bone," but motionless, and awaiting the Breath from on high. Unity flows from the Presence of the SPIRIT : ye are, says S. Paul, "One body and one Spirit."¹ As in man, the secret soul and personality is the centre of his being, and holds together the different portions of the body by the life which circulates through them ; so, in the Church, the HOLY SPIRIT is the Soul of the Mystical Body, and flows through the assemblage of beings which compose it and unites them together.

There is no tie of outward relationship which is capable of expressing this inward unity of the members of the Church—their entire Oneness of Life. When our LORD was offering up His great prayer of Intercession to the FATHER, before His Passion, and was looking out by means of the light of Omniscience over the future history of His Church, and saw the multitudes which should be gathered into the Fold, and the evils of division, He prayed "that they all may be one :"—and what was the comparison He employed ? He resorted to no earthly union for an image of that oneness, but made His own Oneness with the FATHER the pattern of it,—“that they all may be one : as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us.”² They were to be one, then, through the SPIRIT : they were to possess a common life. Our

¹ Eph. iv. 4.

² S. John xvii. 21.

LORD found no union short of that in the Divine Life by which to express His thought, for there is no complete similitude on earth of this oneness between the members of the mystic Body. Natural ties, whether of family, nation, or race, fall short of it in two respects. Relationship springs only from some *past* transmission of life ; its closeness is regulated by nearness to some common spring of life, from which it is now divided. Brother and sister, for instance, are connected through the past link of a common origin, by having been begotten of the same parents ; the tie is formed through a *past* communication of life ; each is separated from other : all souls are distinct, and stand alone. Relationship lays a foundation of love, which springs from the consciousness of past union, and is nurtured by the feeling of kindred being, and by memories of fond intercourse ; it may beget sameness of feature, character, habit, interest, and gait, yet still as to the life itself, each individual in the family stands alone.

But in the Communion of the Church, the members are one, not only by an union of origin, interests, love, parentage, association ; but by the *present* partaking of the Same Life, the currents of which are, so to speak, passing and repassing through the innermost sphere of their being and knitting all together in the one Mystic Body. Each preserves his own distinct personality, whilst in the Communion of the SPIRIT he also possesses a Life in common with all the rest. Thus, Baptism differs from birth, in that birth sets each being as a

separate creature on the platform of human life ; whilst Baptism not only bestows a spiritual life, but makes all to become, as it were, parts of an Individual, "for as many . . . as have been baptized into CHRIST have put on CHRIST, . . . for ye are all one in CHRIST JESUS."¹ When our LORD talked with the woman of Samaria, He spake of a gift which He had in store, "If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee *living* water."² Living water is that which is not cut off from its spring, but flows continuously from it, and is therefore an apt type of the unbroken flow of the SPIRIT into all souls within the Church, for "by One SPIRIT we are all baptized into one body," and are "all made to drink into One SPIRIT."³

Again, no earthly unions can adequately represent this oneness, because the natural life has in it an element of death. The life which holds soul and body together needs only the passage of time for their severance to take place, and at their severance, there is the possibility of an everlasting separation of the closest human ties ; corruption is in the life ; it is a mortal life ; but in the Communion of Saints,—the Kingdom of the SPIRIT,—the Life is immortal, for it is the Presence of Him "Who only hath immortality."⁴ Between the Church and the SPIRIT there can be no dissolution. As far as it is a Body—whatever may be the shifting of its members, for it is not only "a collection of

¹ Gal. iii. 27, 28. ² S. John iv. 10. ³ 1 Cor. xii. 13. ⁴ 1 Tim. vi. 16.

predestinate" or perfect persons, but of persons "of every kind"¹—the promise has gone forth, "the gates of hell shall not prevail against it."² The Presence of the SPIRIT is not affected by death; He is not disjoined from the soul by the last enemy's power. The benumbing effect of death cannot reach into the inmost life. Grace and glory are only progressive steps of the same life; there is no shock of death between them, save to the lower nature; the stream of life, which is already possessed, flows smoothly on. We have it now and here, if we are in a state of grace. "God *hath* given to us Eternal Life."³ The Divine Life of JESUS was unaffected by His passage through the grave and gate of death, except that it manifested itself more fully; so those who are made partakers of the Divine Nature have a supernatural life, which, though it may be forfeited by sin and withdrawn, has *in itself* no cause of decay or separation. The soul that passes into the Church Invisible has not less of life, or of communion of life with others, but more, if, according to S. Paul, to die be gain.⁴ The Church, as a Body, cannot perish, or be severed from the SPIRIT, Who has once taken up His dwelling-place in her. Therefore to represent the union of souls together through the SPIRIT by a present indwelling, and the abiding and possibly uninterrupted character of that fellowship in the Church, our LORD borrowed no

¹ S. Matt. xiii. 47.

² S. Matt. xvi. 18.

³ 1 S. John v. 11.

⁴ Phil. i. 21.

earthly similitude, but likened it to the Eternal Oneness and Fellowship between Divine Persons.

In the first Epistle to the Corinthians,¹ S. Paul calls the Church the Temple of God, to impress them with the sacredness of Christian life. S. Peter uses the same metaphor; "Ye also, as lively stones, are built up a spiritual house."² The material building presents an external view of the Church;—souls being drawn together one after another from the quarry of human life, and brought into their position and connexion in the Communion of Saints, and forming the walls of a "spiritual house," which is the abode of a Divine Presence: the human body on the other hand sets forth the organic unity of the Church from within, and not its collective unity by the aggregation of separate persons.

The same figures, a building and a body, represent the unions which the SPIRIT effects; that among the members themselves, and the union with CHRIST and Himself. As the corner-stone is that which unites the walls of the building, or, as the head is chief amongst the members, so is union with CHRIST essential to the existence of the Church. Thus, S. Paul describes the Church as "built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone, in Whom all the building fitly framed together, groweth unto an holy temple in the LORD, in Whom ye also are builded together for

¹ 1 Cor. iii. 16.

² 1 S. Peter ii. 5.

an habitation of GOD through the SPIRIT.”¹ And, again, CHRIST is “the Head over all things to the Church, which is His Body;”² “we are members of His Body, of His Flesh, and of His Bones.”³ The Church therefore is filled with the Life of CHRIST. As Eve was drawn from the side of the first Adam, so the Church is a “true native extract”⁴ out of the Body of the Second. As all men share the Blood of Adam, so all the members of the Church are partakers of the Manhood of CHRIST. The Church is not the Realm of the SPIRIT by a direct and independent indwelling, but by a communication through the Life of CHRIST. The SPIRIT is the SPIRIT of CHRIST, descends from Him, co-operates with Him, and unites the mystic Body to Him. The Church is the kingdom of the Incarnation as well as the kingdom of the SPIRIT. As in the Manhood of CHRIST there were two Mysteries; the unmeasured communication of the SPIRIT, and union with the Godhead, so there are two corresponding Sources of Life in the Church: there is the indwelling of the Blessed SPIRIT; and there is union with the exalted Head, through Whose Manhood the Divine Nature is imparted. CHRIST is

¹ Eph. ii. 20—22.

² Eph. i. 22, 23.

³ Eph. v. 30.

⁴ “His body crucified and His blood shed for the life of the world are the true elements of that heavenly being, which maketh us such as Himself is of Whom we come. For which cause the words of Adam may be fitly the words of CHRIST concerning His Church, ‘flesh of My flesh, and bone of My bones,’ a true native extract out of Mine own body.”—Hooker, bk. v. ch. lvi. 7.

called "the Head" to proclaim the excellency of that union which subsists between Him and the Body. The head is the seat of action, of intellect, of the senses, the member above all others honoured, where the face unveils the living soul. The head stands for the person, and represents the whole man in a picture or bust. It may truly be said that CHRIST is Head of all men and of angels, but in different degrees. Some are united to Him in glory; some by grace; some only by faith; some only by sharing the same nature with Him. Of Angels, too, S. Paul says that our LORD is Head—"the head of all principality and power."¹ He is the Head of souls, for through Him all grace, both actual and sanctifying, flows into them. He will raise our bodies by His power, and become hereafter the Head of all glorified flesh. He is Head too as End and Beatitude of all His members. Thus the Church is not an independent creation of the SPIRIT, but an enlargement of the Incarnate Life. CHRIST is Head of the Church Triumphant, Expectant and Militant. The Church is not complete through a Presence of pure Godhead, but by the diffusion of a New Nature, kindred with that of its members; we are "complete in Him,"¹ in Whom the Same SPIRIT dwells as in the Body.

The HOLY SPIRIT compares the Oneness between CHRIST and the Church to that which is formed by the marriage tie; because of its closeness of union, its indissoluble

¹ Col. ii. 10.

character, the complete interchange of goods which accompanies it, and its fruitfulness. A new spring of pure Human Life, untainted by the Fall, as well as a Divine Presence, is extended from the Incarnate CHRIST to the mystic Body by the agency of the SPIRIT. It is very necessary to bear this in mind, because language is often used, which implies that the SPIRIT has taken up the work of man's Restoration, after the SON of GOD has completed His share in it. The SPIRIT is represented as giving us proper feelings towards our Redeemer, and assisting us in leading lives consistent with the sentiment of gratitude which His Sufferings call forth, but there is no mention of the SPIRIT'S bestowal of a new nature. Redemption and Sanctification, it is said, are successive stages of the Divine operations, and the one is concluded before the other begins. If by this, it were only meant that the SON of GOD had "finished" His Meritorious Work, and by the "one oblation of Himself, once offered," had made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," it would be true; but the teaching in question goes beyond this, and conveys the idea that the agency of the SON has been superseded by a separate and distinct agency of the HOLY SPIRIT. On the contrary, we must regard the Blessed SPIRIT as carrying on the work of JESUS and co-operating *now* with Him. For from Whom did the SPIRIT descend, when He vouchsafed His Presence to the disciples? He descended from JESUS. S. Peter

asserts this on the Day of Pentecost, "*He hath shed forth this which ye now see and hear.*"¹ Our LORD Himself declared the same; He said, "When the Comforter is come Whom *I* will send unto you from the FATHER."² CHRIST, S. Paul says, after His Ascension, "gave gifts unto men."³ The Apostles saw by faith that the Great High Priest was interceding within the veil, and that the SPIRIT was present by no direct communication, but through CHRIST's intervention between GOD and man. This was not like the Presence upon Mary, the wondrous overshadowing of a Divine Person, without aught of created life between her and GOD; but the SPIRIT was extended to the Apostles from the Manhood of CHRIST; "of His fulness have all we received, and grace for grace."⁴ It is from the extension of that "little cloud"⁵ which "ariseth like a man's hand," the image of CHRIST's Flesh, in the heaven, that human nature is irrigated by this Divine Rain and again rendered fertile. "Thou, O GOD, didst send a plentiful Rain, whereby Thou didst confirm Thine inheritance, when it was weary."⁶ The Holy Humanity of the Redeemer was the channel of the SPIRIT's descent; He comes as the SPIRIT of CHRIST communicating CHRIST's Nature. The SPIRIT's illuminations and inspirations, flow through the Mind and Heart of JESUS; and by means of "outward and visible" signs He extends and perpetuates the pure energies of the Sacred

¹ Acts ii. 33.² S. John xv. 26.³ Eph. iv. 8.⁴ S. John i. 16.⁵ 1 Kings xviii. 44.⁶ Ps. lxviii. 9.

Manhood in the Kingdom of grace. Thus, the HOLY SPIRIT is the Source of Unity, both by linking the members together by His Indwelling Presence ; and, by uniting the Body to CHRIST, the Head ; and, to Himself.

This truth of the Oneness of the Church is more difficult to be realized now, than it was when the Apostles of CHRIST went forth on their Mission. There was a visible oneness of the Divine Society at first which afterwards became obscured. There was clearly but one centre of life and light to the world, for the recipients of the Divine Gift were "all with one accord in one place."¹ As a family appears to be a distinct entity when all are yet children and dwell at home, much more than when they have grown up and gone forth, often to distant scenes of labour. Now the size of the Church, and the outward estrangement of her children one from another, make the conception of her unity less distinct. It is impossible now to trace the outline of her area ; as it was easier in days of yore to mark the confines of England or of the British Isles, than it is now to grasp in its entirety the far-reaching territories of the British Empire. The division of the Church according to the condition of its members into the Church Triumphant, the Middle State, and the Church Militant ; and the division of the Church into East and West, and the subdivision of the latter, oblige us to make an effort to grasp fully the thought of its Unity. That there should be outward differences,

¹ Acts ii. 1.

whilst the Inner Sources of Life are the same, is not to be surprised at. No one can read the history of the Church, without noting how the mental characteristics of different races are reflected in their mode of viewing Divine Truth. The unchangeableness of the Oriental, and the passion for law and system in the Western, are both evident in their different ways of preserving the "deposit" of the Faith. Again, each "nationality" gives its own individual tinge to Doctrine and Worship, or brings out the side of Truth and Discipline with which it has most natural affinity. Celt and Teuton are too unlike in themselves to remain precisely the same in religious sentiment and attraction. But whilst variety is a feature of Divine Government in every department of the creation, at the same time, there is a "unity of Nature" which pervades all being. The laws of gravitation and of light, we have lately been reminded,¹ pertain to all the Universe alike; so in the Church, amid outward diversity there are within the Body the same Forces at work, the Life of the SPIRIT and the Life of CHRIST permeating all and binding all into One,—the unfailing Sources of Light and of Attraction.

There is but "One Body,"² one "Spiritual House,"³ one "Kingdom of Heaven,"⁴ one Spouse, "the Lamb's wife,"⁵ one "Church,"⁶ whatever be the differences of time, place,

¹ "Unity of Nature," by the Duke of Argyll.

² Eph. iv. 4.

³ 1 S. Pet. ii. 5.

⁴ S. Matt. xiii. 24.

⁵ Rev. xxi. 9.

⁶ Acts ii. 47.

circumstance, or temperament ; but one "Faith once delivered to the Saints,"¹ one Apostolic ministry and "fellowship," but one "queen in a vesture of gold," though "wrought about with divers colours."²

This Truth is the groundwork of many practical thoughts. The introduction of new spiritual forces into human nature created a new possibility of holiness, and, I may add, a new demand for it. If the introduction of sin, though, perhaps, only a privation³ of good, quickly wrought a change in human nature, and exhibited itself in the darkened understanding, the weak and perverse will, the unbridled passions ; how much more should a positive power be effectual for the regeneration and restoration of humanity. CHRIST spake of the SPIRIT'S Presence as supplying power to the weak as well as comfort to the sorrowful ; and this power, viewed as a personal attribute apart from the ministerial office, was manifested by holiness of life. CHRIST lived again in His members and the SPIRIT repeated His operations in the mystic CHRIST. The new force gradually infiltrated human nature, and was found to be a specific antidote

¹ S. Jude 3.

² Ps. xlv. 10, P. B. V.

³ Privation is more than absence of good ; it implies loss and the consequences of loss. And it is the loss of a good which the loser should have, and not that which belongs to another nature : e.g., the loss of sight in man is an evil, but not the absence of wings, or, as Aquinas says, of the strength of a lion. The distinction between "privation" of good and "pure negation" is no mere subtlety. A misunderstanding about this has opened the door to the terrible error, that evil is "only an inferior form of good."

against its chronic disorder of weakness, "ye shall receive power after that the HOLY GHOST is come upon you."¹ Hence the members of the new kingdom were called "Saints," and 'sanctity' became a 'note' of the Catholic Church. The Apostles, though continually with CHRIST during His Ministry, did not by outward contact become so like Him as to remind others of Him by a sameness of character; but as soon as the SPIRIT had descended, when they were brought before priests and rulers, their accusers seem to catch another glimpse of the CHRIST during His Passion, "they took knowledge of them, that they had been with JESUS."² The authorities, though arraigning "ignorant and unlearned men," were conscious that they were in the presence of spiritual and moral strength, such as had only been confronted on one previous occasion. In this 'note' of holiness lies the strength of the Church in meeting the opposition of the world; in holiness is the secret of her success in missionary enterprise, and in holiness is to be found the unanswerable argument of her Divine Birth; and to this 'note' each member of the body can and must, to be faithful, contribute his share, by putting to account those energies of the SPIRIT and the Incarnate Life which are placed at his disposal.

Again, the remembrance that all are members of one Body is a new basis of mutual love, sympathy, and forbearance, which the Gospel provides. The Church as a

¹ Acts i. 8.

² Acts iv. 13.

Divine Society satisfies the "craving after human brotherhood." "Fellowship" is said to be one of the three "essential elements" of religion;¹ and this fellowship is not only "with the FATHER and with His SON JESUS CHRIST,"² but also "one with another."³ As the members of the body defend, sustain, and cherish each other, so should it be amongst the members of the Church of CHRIST. A modern writer, who is certainly disinclined to give Christianity more than its due, says, "Christianity for the first time made charity a rudimentary virtue, giving it the foremost place in the moral type."⁴ The duty of loving one another was no longer enjoined on the ground of race only, but on a superadded union of grace. "We being many, are one body in CHRIST, and every one members one of another."⁵ So again, "If one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it."⁶ And as a reason for truthfulness, "wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another."⁷ This closeness of spiritual relationship found its expression at first in a community of goods, as an

¹ "In the teaching and life of CHRIST we thus must note the existence of those three elements of Dependence, Fellowship, and Progress."—Bishop of Ripon, "Bampton Lectures," p. 105. But the "Fellowship" he speaks of is "with the unseen GOD."

² 1 S. John i. 3.

³ S. John i. 7.

⁴ Lecky, Hist. Europ. Mor. Vol. ii. p. 84.

⁵ Rom. xii. 5.

⁶ 1 Cor. xii. 26.

⁷ Eph. iv. 25.

evidence of the exuberance of that life which had just been imparted, and a lasting reminder of the spirit which should exist between the members of that Society, when to have "all things common"¹ would be no longer possible throughout its length and breadth, and would be the privilege only of those who had a special vocation. The inward bond of love, however, remained the same, whatever were the changes in its outward manifestation. When the outward community of goods ceased, there remained still a spiritual interchange.² We must be mindful that we are not only single souls moving on to their eternal destiny, but moving on also as parts of One Individual;—"till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST."³ The soul is not to be spiritually isolated, but is intended to act upon other souls, and must be in fellowship with all other members of CHRIST'S Body. "Unattached Christianity" is unknown in the New Testament. The influences for good which may emanate from one person are likened to rivers of living water, by our LORD,—“He that believeth on Me, . . . out of his belly shall flow rivers of living water.”⁴ The soul is not only filled by the SPIRIT, but filled to overflowing, and an effusion of grace passes from it to those who are around. This prediction was originally fulfilled on the Day of Pentecost in the highest measure, in the Apostles whose sound

¹ Acts iv. 32. ² 1 S. Pet. iv. 10. ³ Eph. iv. 13. ⁴ S. John vii. 38.

went out into all lands;¹ and subsequently in the great Saints of GOD, who were raised up to be the lights of different centuries, who were as centres of life under the great Central Life, JESUS CHRIST, and who sent out their light in different degrees to those around them. It is not only, however, the great Saints, who fulfil the promise of our LORD, but every member in his degree is invested with a particular measure of grace for the benefit of others. "The manifestation of the SPIRIT is given to every man to profit withal;"² it is not to be selfishly employed. We have a grace given unto us, which can only be used upon others. As it is at all times a law of religion that a portion of our temporal gifts—if we would retain them without sin or hindrance, or perhaps retain them at all—must be bestowed upon others; so with our spiritual endowments, powers of prayer, influence, gifts, graces, these are talents which must be accounted for in the day of reckoning as to their bearing upon others, as well as upon our own sanctification. Christianity is the only solvent of selfishness. By it the strongholds of self-love are broken down; and that, which philosophy has regarded as one of its main objects, but found itself powerless to effect, is brought about by the Presence of that SPIRIT of Love, Who knits together a multitude of persons, and makes them to be "of one heart and of one soul."³

The link between soul and soul through the indwelling of the SPIRIT was not, however, the only consideration

¹ Ps. xix. 4.

² 1 Cor. xii. 7.

³ Acts iv. 32.

which gave a fresh impulse to charity. There is not only "one body and one SPIRIT"¹ but "one LORD" Who lived in and was represented by each of His members. Charity, it has been said, effected a complete revolution in the sphere of the affections "by representing the poor as the special representatives of the Christian Founder, and thus making the love of CHRIST rather than the love of man" its "principle." The author should have said "in addition to the love of man," for Christian motives do not supersede but supplement those which are natural, neither can the love of CHRIST be put in contradistinction to the love of man. CHRIST identified Himself with His members, and especially with the poor and suffering, and thus the Church became not only 'the mother of Saints,' but the Home of tenderness and compassion. CHRIST Himself has taught this truth. He will recognize, He says, in the Last Judgment what has been done to the least of His members as done to Himself—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."² He impressed it on the mind of S. Paul in the very moment of his conversion ; and the thought that what was done to His members was done to Him, whether good or ill, and consequently that CHRIST would receive in His members services as though they were rendered to Himself visibly present, gave a stimulus to charity which can only be rightly estimated by those who

¹ Eph. iv. 4.² S. Matt. xxv. 40.

have experienced something of that personal love for our LORD which glowed in the heart of the great Apostle. The union of the members of the Church with one another through the SPIRIT, and their union and identification with CHRIST, were ideas which had the power of calling forth affection, and prompting expressions of it such as mere philanthropy had failed to excite ; so that it has been truly said, "no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity."

II. Another feature of the Kingdom of the SPIRIT which was selected for consideration was its growth. Life attests its presence by action and powers of increase. In this respect the Church of CHRIST differs from the Mosaic Dispensation, and stands in contrast with it. Two ideas are prominent in inspired descriptions of the Church's progress ; the smallness of its beginning, the majesty of the result ; in the Levitical Dispensation neither of these marks exists. There was a long preparation for the giving of the Law ; four hundred years elapsed after the covenant of circumcision was made with Abraham. Why was this delay ? It was requisite, in order that the chosen family might expand into a nation, and a vast body of persons be collected together for the reception of the Law. Around the Peak of Sinai there were six hundred thousand men assembled who drew near to, and fell back from, the gaze of an unreconciled GOD ! But in the upper room at Jeru-

saalem, only the Apostles and a few of the immediate followers of CHRIST awaited the giving of the New Law. "The number of names together were about an hundred and twenty."¹ Hence the Church is likened to the grain of mustard-seed, which "is the least of all seeds," nevertheless, when it is grown, it "is the greatest among herbs, and becometh a tree;"² and to leaven, which is small in quantity, yet is hidden in three measures of meal, until the whole is leavened. The prophets take the same view of the Church: Isaiah says, "a little one shall become a thousand;"³ Daniel saw in a dream the Church, under the figure of a stone, which should become a great mountain, and fill the whole earth:⁴ S. John heard from heaven an announcement to the same effect, concerning the extending and absorbing nature of the Kingdom of GOD; "the kingdoms of this world are become the kingdoms of our LORD and of His CHRIST; and He shall reign for ever and ever."⁵

The Jewish Church lacked this power of expansion, for she possessed not the Personal Presence of the "LORD, and Giver of life." Christianity possessed a quality, which no other ancient system, with one exception, could boast; it survived transplantation.⁶ Humanity has its barriers of race and character, which are far more serious hindrances

¹ Acts i. 15.² S. Matt. xiii. 32, 33.³ Isa. lx. 22.⁴ Dan. ii.⁵ Rev. xi. 15.⁶ Hardwick, "CHRIST and other Masters," p. 224, ch. I.

to the spread of a religion than the natural boundaries of mountain or sea. The religion of Israel was an hereditary religion, conterminous with the life of the nation, and seldom overstepping its limits. There is no reason to believe that proselytes were made in any numbers; many of those of the gate, it is thought, never received circumcision. The Pharisee might "compass sea and land to make one proselyte,"¹ but it was only for party purposes. Those few who embraced the Jews' religion received it, as a rule, from the force of circumstances, or from motives of their own, rather than from any advances on the part of the lineal Israelite. The religion moved on in a stately march through successive generations without any material accession to its ranks. Though divine, it did not reach to the deepest needs of those who inherited it; but, by calling attention to them, cast the gaze of the Hebrew onward into the future. "The law made nothing perfect, but the bringing in of a better hope did."² The law could not make "him that did the service perfect, as pertaining to the conscience."³ It is true, the higher spirits of the old covenant rose above their age, and caught by anticipation the light of the Incarnation before the Sun of Righteousness was risen upon the earth; as mountain peaks become roseate when touched with the first fires of dawn, and give notice of its distant approach to the valleys beneath; but the mass of the Jewish people degenerated

¹ S. Matt. xxiii. 15.² Heb. vii. 19.³ Heb. ix. 9.

under their own religion, and thus revealed that it lacked the vital power necessary for turning the stream of a corrupt nature. The SPIRIT alone could give life. It was beyond the power of the law to impart it, not from its fault, for "if there had been a law which could have given life, verily righteousness would have been by the law,"¹ but because of the weakness of human nature; the law "was weak through the flesh."² The sick man needed not only rules of diet but an internal purgative and tonic for his recovery—an eradivative treatment, which could remove the poison of sin and restore healthy action to his functions. The Law had not the Personal Presence of the SPIRIT, through Whose Indwelling, the Church can mock the passage of time and defy decay. Man wanted life. The Jewish religion, when CHRIST came, was in its decrepitude, was "old," S. Paul says, "and ready to vanish away."³ The eyes of Eli, as it were, began to wax dim, and the lamp of GOD was going out in the temple of the LORD. The old Dispensation lacked the vigour necessary for growth and expansion without exhaustion; but with the Catholic Church, growth was a very law of her being.

The Apostles were bidden to tarry in Jerusalem until they were "endued with power from on high."⁴ They were soldiers waiting for their armour; it was only "until" the armour came they were to tarry. From the Day of Pente-

¹ Gal. iii. 21.

² Rom. viii. 3.

³ Heb. viii. 13.

⁴ S. Luke xxiv. 49.

cost to the Day of Judgment, the Church was to bear an aggressive attitude; "Go ye, therefore, and disciple all nations."¹ Antiquity then is another 'note' of the Church: Truth is before error; the good seed is sown before the tares; heresies arise, endure for a time, and then disappear, but the Church abides, and traces back her history to the Day of Pentecost. The Church of CHRIST was to go forth in the strength of the HOLY GHOST, and "break in pieces and consume"² the kingdoms of the world. The SPIRIT came as a Spirit of Fire to consume the evil which was in the world. The Apostles were to attack the fortresses of evil, with the conscious strength of the SPIRIT, not trusting to numbers, learning, or rank; "not by might, nor by power, but by My SPIRIT, saith the LORD."³ They moved as one man, and 'growth was the result of unity of life. "Behold how good and joyful a thing it is: brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing."⁴ The psalmist represents the silent and unceasing growth of the spiritual kingdom, by the ointment upon the head—the HOLY GHOST dwelling in CHRIST, descending from Him to the Apostles, to the hundred and twenty at Jerusalem,⁵ thence to the three thousand,⁶ thence

¹ S. Matt. xxviii. 19.

³ Zech. iv. 6.

⁵ Acts i. 15.

² Dan. ii. 44.

⁴ Ps. cxxxiii. 1, 2.

⁶ Acts ii. 41.

to the five thousand,¹ and passing on and on through succeeding circles of life, until it reaches the hem of human nature, "the skirts of His clothing," and the last child has received the "unction of the Holy One." The psalmist too, in mystic language declares the world-embracing character of the Apostolic office and ministry, "their line is gone out through all the earth, and their words to the end of the world."² And our LORD'S command to disciple "all nations,"³ given to a few poor fishermen, implied a possibility, and amounted to an expectation, which nothing but a knowledge of the future (and no human foresight) could have justified. Here, then, in the power to push further and further her frontier into the territory of the world without weakening her inner force, the Church attests by her history, the fact that she possesses a Divine Presence, and is instinct with the Life of GOD Himself. The continuance of CHRIST'S Kingdom is *the* witness to the Truth of Christianity. It remains for us to consider by what means this extension was effected.

III. Twelve men, who were by birth and education, poor and illiterate, were able to start a religion, which had strength enough to face and to overthrow two opposing forces, Judaism and Paganism : the first, a Divine religion, which they themselves had professed, and which now, though obsolete, was still hotly defended by the Jewish people, who were too prejudiced to admit the claims of

¹ Acts iv. 4.

² Ps. xix. 4.

³ S. Matt. xxviii. 19.

Christianity, and who persisted in regarding it, not as the successor and interpreter of the old religion, but as its rival and enemy; the second, an established Paganism, which had royalty, antiquity and sensuality on its side, whose temples, altars, and ritual, fed and gratified the religious sentiment without running counter to the currents of a corrupt nature. What were the sources of the Apostles' ascendancy? What means did they possess for confronting the Kingdom of Evil and shattering it? They had two great treasures which they could bestow; such treasures were nowhere else to be found on earth,—Grace and Truth. "The law was given by Moses, but grace and truth came by JESUS CHRIST."¹ By these the Spiritual Kingdom commenced, and perpetuates its conquests.

The Apostles received from the HOLY GHOST a Divine Revelation. Moses brought down from the Mount the tables of the law: the Apostles had the law written in their hearts, through which they could instruct others in the Mysteries of the Kingdom. They could present the world with Truth, which is the object, and will be the beatitude of the human understanding, and for which, even in its darkness, it still craves. The Apostles established on earth the reign of Truth. First, Truth was to be imparted by word of mouth; hence the gift of tongues. "Their sound is gone out into all lands, and their words into the ends of the world;"² they were the living Testament. The first spread of Evangelical

¹ S. John i. 17.

² Ps. xix. 4.

Truth was due to living teachers, and not to written records ; Kingdoms must be in existence before they have records. The promise was fulfilled in the Apostles, "when the SPIRIT is come He will lead you into all truth." They possessed an entire revelation, the faith "once delivered unto the Saints,"¹ to which nothing could be added, and from which nothing could be taken away. They were able to confront the blinding errors of the world, the pride, avarice, and lust, of a corrupt nature ; "for by manifestation of the truth," they commended themselves "to every man's conscience in the sight of GOD."² The human soul ?
 "by nature Christian"³ responded to the Truth.

They revealed to mankind the doctrine of a future life. Gibbon places this as second among his famous "Five Causes of the growth of Christianity."⁴ The Apostles converted the glimpses of Hebrew Prophets and the guesses of Gentile Philosophers into the language of fact and certainty, by bringing "life and immortality to light through the Gospel."⁵ It was this doctrine of a future life, of a personal immortality, which "broke the power and fascination of Paganism,"⁶ and gave the Gospel a claim on the attention of the multitude when first proclaimed. The Apostles preached not only the immortality of the human soul, but the future glory of the human body, therefore of the entire man. The

¹ S. Jude 3.² 2 Cor. iv. 2.³ Tertullian, Apol. i. 17.⁴ "Decline and Fall," ch. xv.⁵ 2 Tim. i. 10.⁶ Newman, "Parochial Sermons," vol. i. p. 15.

Mystery of GOD and of CHRIST, the Example of the Incarnate Life, the doctrine of the Cross, the power of the Resurrection, the High Priesthood of CHRIST, the Presence of the SPIRIT in the Catholic Church, the nature of sin, the grace of the Sacraments, and "the Life Everlasting," were truths which as so many rays of light were sent out from them upon the world around. Thus the Church continued for some time to extend her operations; and generations received the Truth only from an oral source, and accepted a simple baptismal creed embodying some fundamental doctrines.

After the Facts of Christianity had been received; and the Mysteries of the Faith propounded; and Sacramental grace dispensed; and the Church as a real spiritual Kingdom had been set up in the world; the gift of Inspiration was from time to time imparted within the mystic Body. Revelation differs from Inspiration, in that by the former is meant the unveiling of a Divine truth to the human understanding; by the latter in a special sense, the impulse to write what is revealed, together with preservation from error in what is written, at least in all that relates to faith and conduct. Revelation, so to speak, was from without: Inspiration was a mode of manifestation of the SPIRIT already dwelling in the mystic Body. Those who had received the Pentecostal Revelation became now aware of a new impulse, and others upon whom the Divine Fire had not descended were, either by contact with centres of

Revelation, or by "suggestion" of memories, and by an afflatus¹ of the SPIRIT which preserved them from error, enabled to write. The Example of CHRIST was not to be left to the fluctuating exhibitions of it, which might result from the workings of grace in His members, but was to have a fixed representation in the writings of the Evangelists. The Revelation of Pentecost had its full powers while the persons who were the first subjects of it were still living; the writings of the Evangelists and Apostles, left in the custody of the Church, would in addition to Tradition supply to their successors the grounds of their Faith. A knowledge of the Life of CHRIST, the Descent of the SPIRIT, the origin and history of the Church from its beginning, the earliest manifestations and experiences of grace, these would be preserved in the New Testament for those who had not the privilege of being "from the beginning eyewitnesses and ministers of the word."² The Church, through this process, as the Kingdom of Truth, had passed into a second stage; Truth was fixed by a new measure, the written Word. The Canon of the New Testament was settled by the Church, the same SPIRIT guiding her in the act of separating inspired from uninspired writings, which guided Apostle and Evangelist when they wrote. The external sanction of the Church settled the question of the inspiration of each book; and the Book in turn witnessed to the existence and authority of the Supernatural King-

¹ Πᾶσα γραφή θεόπνευστος. 2 Tim. iii. 16.

² S. Luke i. 2.

dom: henceforth the two would stand or fall together, though the overthrow of the one may be separated by an interval from the rejection of the other. The Rule of written did not supersede the Rule of traditional teaching, but took it for granted, and appealed to it as having authority; yet the former would assign limits to the latter, and have henceforth paramount authority. First, the Church as the Instrument and Organ of the SPIRIT, revealed to man the New Law, and then through the gift of Inspiration became the Guardian and Exponent of that "faith"¹ which had been "once delivered."

The New Testament, being of later production, assumes the original Pentecostal Revelation; as the writings of the Prophets, the Mosaic institution.² The New Law, as distinguished from the Old, is said to be written in the heart, because primarily it consists in the Presence of the HOLY SPIRIT; but in a secondary sense, the New Law is also a written Law, and so combines in a manner the properties of the Law of nature and the Law of Moses. The natural Law was written in the heart, and the New Law is a supernatural law written "in fleshy tables of the heart,"³ not however only revealing the Mind and Will of GOD, but, as we shall presently see, helping to fulfil it. The Law of Moses was a written Law, and the New Law is written in the New Testament; in Gospels are recorded the deeds, words, and sufferings of CHRIST, the manifestations

¹ S. Jude 3. ² Vide "The Law in the Prophets." ³ 2 Cor. iii. 3.

of His Divinity and Humanity, to enable man to believe in Him, and to fit him to receive His SPIRIT ; and in Epistles, exhortations concerning and exhibitions and experiences of those virtues and graces which, as first fruits, resulted from the growth of the new life in the soul, are preserved : yet the Old Law is *called* "written," and the New Law, "a law in the heart," because they are named respectively from that which is principal in each, and first, too, in the order of time. Thus, the Church succeeded in its great enterprise in the world, because it could present to it that which it possessed, first by Revelation, and then by Inspiration, the treasure of Divine Truth.

But Truth alone could not save. Truth may increase the responsibilities of those who receive it, may delight the understanding, may convince man of sin, and of his feebleness to rise out of it : something more is required for the regeneration of a race, and the Church had this also at her disposal. The Church by exposing her treasure of Divine Truth could stimulate the hopes and fears of humanity ; and the HOLY GHOST, now present in the world, could through the Apostles, carry on those operations, which were His of old. He convinced "the world of sin, and of righteousness, and of judgment ;"¹ not in the abstract, but as they relate to the accomplished Mystery of the Incarnation ; not by outward or transient visitation, but through that Body which He permanently indwelt.

¹ S. John xvi. 8—11.

The Apostles, as they went forth, raised up before the eyes of the world three visions of JESUS CHRIST. The sight of JESUS Crucified, was to convince men of sin. The penalties of sin are no longer confined to the injury it has wrought on the creature; at last it finds its true measure in the Cross of Calvary, in Him Whom the Jews through unbelief had delivered to be crucified. He shall reprove the world "of sin, because they believe not on Me."

The Apostles convinced the world of righteousness, but not of an abstract perfection. They pointed to the Person of the Ascended and Glorified LORD, clothed in Majesty at the FATHER'S Right Hand, "The LORD our Righteousness,"¹ "JESUS CHRIST the Righteous;"² to His perfect Holiness, the truth of His Example and Teaching, vindicated by His entering into glory;³ "of righteousness, because I go to My FATHER, and ye see Me no more."

The Apostles convinced the world "of judgment, because the prince of this world is judged;" by pointing to the vision of JESUS on the Throne of Judgment dividing mankind, as the angels had been divided, by a final and irrevocable sentence. It is no longer only to the temporal penalties which fell on the creature, to the Tables of the Mount, and to the Promised Seed, that the SPIRIT directs the attention of mankind, in order to convince them of sin, of righteousness, and of judgment; but to JESUS Himself, Crucified, Glorified, Judging. What was the re-

¹ Jer. xxxiii. 16.

² 1 S. John ii. 1.

³ Ps. xxiv. 3, 4.

sult? "When they heard this, they were pricked in their heart."¹

The Apostles would still have failed, although they had cast such a flood of light around them upon that eager crowd whose hearts were touched with compunction on the Day of Pentecost, had they no power of relieving their burdened consciences. When advice was sought, "What shall we do?"² "Is there not pardon for past sin?—is there no new power whereby we may resist it for the future?—is there no law of life which may fit us for the Day of Account?"—"The Visions of the Cross, of the Throne, of the Judgment-Seat, disclose the heinousness of sin, the beauty of holiness, the final severance of the two, but how are we to be changed?"—the answer was forthcoming. There was another treasure in store—Grace: "Repent and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST."³ The Church, as the Home of the SPIRIT, had at her disposal Divine Grace, which the Jewish Dispensation had not, whereby mankind should be made to partake of the Divine Nature. The Rites of the Old Law failed in this, they did not in themselves confer justifying grace. Had they the power to do this, the Passion of CHRIST would have been unnecessary, "for if righteousness come by the law, then CHRIST is dead in vain."⁴

The Sacraments in three ways were an advance on all

¹ Acts ii. 37.

² Ibid.

³ Acts ii. 38.

⁴ Gal. ii. 21.

previous medicines which had been administered to our fallen nature. First, they were external and guaranteed means of conveying grace into the soul, and of increasing that supernatural quality when once conferred. Secondly, they worked in the soul certain specific effects of CHRIST'S Passion over and above grace, according to their signification. This latter, called "sacramental" grace, consists in a certain title to and capacity for receiving actual graces—the illuminations of the mind, and inspirations of the will—which are needed for obtaining the specific end for which the Sacrament in question is received ; thus, for instance, Baptism is said to supply, besides "sanctifying" grace, a certain help to enable the members of CHRIST to despise the sinful allurements of the world. And thirdly, in some, the HOLY SPIRIT impressed upon the soul a certain ineffaceable sign called "character," to which S. Paul refers, when he says—"After that ye believed, ye were *sealed* with that HOLY SPIRIT of promise."¹ This was a sort of spiritual power, a basis for further sacramental action, and a distinguishing mark of the soldier of CHRIST, the ground too of a special glory or reproach hereafter.

The Law, then, "in that it was weak through the flesh,"² did not convey to corrupt nature, inner cleansing, new life-power, forces whereby the encroachments and return of evil might be triumphantly resisted ; but Divine Grace touched the core of the evil in the race, and wrought its manifold

¹ Eph. i. 13 ; iv. 30 ; 2 Cor. i. 22.

² Rom. viii. 3.

effects,—healing, restoring, strengthening, fortifying, glorifying, the renewed creature. The HOLY GHOST, the Comforter, applied through the Apostolic Ministry the virtues of the Passion. Healing streams of grace welled forth from the Divinity into the Humanity ; and from the Humanity through the Sacraments, when duly received, into the dry and barren nature of man, rendering it rich and fertile, and making “the desert rejoice and blossom as the rose.”¹ Men could draw water out of the wells of salvation. There was a “Fountain opened” for sin and uncleanness.² Wave after wave of new life and grace flowed forth to meet the wants of souls. Sin of birth, sin of the life, dissolved before the mighty power of Divine Grace ; guilt and penalty were alike taken away in the laver of regeneration ; and purity, joy, and peace were shed around the path of the Apostles. The Sacraments were real ministrations of the SPIRIT, enlarging His Home in the race. The Sacraments brought about an “extension of the Incarnation.” Hence, the Church, possessing these vital forces, maintains her place in the world whilst other kingdoms rise and fall ; she preserves a perpetual youth, and though for a moment “the gates of hell”³ may *seem* to prevail against her, the Divine energies with which she is charged sooner or later will re-assert themselves, and the truth of CHRIST’S warning become apparent, “Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him

¹ Isa. xxxv. I.² Zech. xiii. I.³ S. Matt. xvi. 18.

to powder.”¹ Thus, the Apostles, with the Sacraments in their hands, and Truth upon their lips, could fulfil their great mission : they could dispel the darkness of the understanding with the light of Divine Truth, and cleanse and sanctify the sin-stained conscience, through the Grace of JESUS ministered by the HOLY GHOST.

The Apostles were aided in this diffusion of Truth and Grace by the possession and exercise of “extraordinary” gifts of the HOLY SPIRIT. S. Paul gives a list of these mysterious powers in his first Epistle to the Corinthians, with the evident intention of making their knowledge about them more accurate.² He mentions nine, but there is no reason to suppose that there may not be more. The attempts to classify them have not been so successful as to lead to the conclusion that the Apostle’s enumeration is systematic or complete. He speaks of (1) the word of wisdom, (2) the word of knowledge, (3) faith, (4) the gifts of healing, (5) the working of miracles, (6) prophecy, (7) discerning of spirits, (8) kinds of tongues, (9) the interpretation of tongues. This catalogue is sufficient to indicate a richness of spiritual endowment which must have greatly facilitated the work of the Apostles in their Missions. Such gifts were needful at first as a witness to the SPIRIT’S Presence, for propagating the Faith, and for edifying “the faithful.”

The nature of, and distinctions between, these nine

¹ S. Matt. xxi. 44.

² 1 Cor. xii. 8—10.

spiritual powers are not always clear. The "Word of Wisdom" which stands first because of its pre-eminence, may be interpreted as a certain power of unfolding the deepest Mysteries of the Faith—the doctrine of the HOLY TRINITY, Incarnation, Passion, Resurrection, &c., whilst "the Word of Knowledge" may be the faculty of applying the fundamental truths of the Christian Religion to matters of daily life and conduct. This latter description has been sometimes given to the "Word of Wisdom," and in that case the "Word of Knowledge" is understood to be a capacity for illustrating Divine Truth by analogies which are drawn from nature and experience. But the former interpretation has more authority, and seems more in harmony with the terms which are employed. "Faith" must not be identified with the theological virtue of that name, which is a part of the spiritual equipment of every Christian. It appears, as an extraordinary gift, to be the instrument whereby miracles are wrought. By means of it, according to S. Peter, the lame man at the gate of the Temple was healed. "His Name through faith in His Name has made this man strong."¹ Sometimes this gift is described as some unwonted illumination of soul and a special certitude about Invisible Realities, an enlargement in fact of the workings of faith as a virtue. It is, however, quite evident that the gift is distinct from the virtue. S. Paul speaks of both in the thirteenth chapter of

¹ Acts iii. 16.

the first Epistle to the Corinthians,—of “faith so that I could remove mountains ;”¹ and then after enumerating transient operations of the SPIRIT and coming to the permanent endowments of the supernatural life, he says, “now *abideth* faith,” &c. “Gifts of healing,” and “working of miracles” seem much alike. The first, however, may be connected with the anointing of the sick, to which S. James refers, using the significant words, “the prayer of faith shall save the sick ;”² whilst the working of miracles is some more manifest exhibition of power, perhaps of a punitive nature, as in the deaths of Ananias and Sapphira,³ or the blindness of “Elymas the sorcerer,”⁴ or the casting out of devils exemplified in the case of the “damsel possessed with a spirit of divination”⁵ at Philippi. These two gifts seem to have the relation to one another of the less to the greater. By “prophecy” is clearly intended some power of knowing and making known the secret will of GOD, and of predicting the future. “Discerning of spirits” is some preternatural faculty of insight, and of separating between the movements of nature, corruption, and grace in the human soul. By it the devices of Satan could be detected⁶ and the various illusions of the spiritual life discovered,⁷ and the secrets of the heart revealed,—a gift which S. Peter seems to have exercised in convicting Ananias and his wife of their

¹ 1 Cor. xiii. 2, 13.² S. James v. 15.³ Acts v. 1—11.⁴ Acts xiii. 8.⁵ Acts xvi. 16.⁶ 2 Cor. xi. 14.⁷ 1 S. John iv. 1, and 1 Thess. v. 21.

attempt to deceive the HOLY GHOST. The remaining two gifts are of kindred nature, the gift of tongues, and that of the "interpretation of tongues." The former has already been noticed in the Chapter on "the Coming of the HOLY GHOST." There is, however, one further feature to be noted regarding it. The gift of tongues, according to S. Paul, seems to embrace not only the capacity for speaking foreign languages, but also of speaking in some altogether unknown tongue, a language not of earth but of heaven. The Apostle speaks of the tongues "of angels,"¹ and relates his own experience during his rapture, how he "heard unspeakable words which it is not lawful for a man to utter."² But the gift of tongues was evidently in its primary intention a means of piercing through the barriers of communication which separate nations, and of imparting the Gospel "to them that believe not;"³ and not like prophecy, for the edification of "them which believe." The interpretation of tongues appears to have been some wonderful quickness of translating languages of earth, and, as far as may be, of heaven too into utterances which the hearer could understand. In the exercise of these marvellous gifts it would seem that the text, the SPIRIT "bloweth where it listeth,"⁴ is strikingly verified. Though "the spirits of the prophets are subject to the prophets,"⁵ so that the impulse to employ them was under their control; yet they evidently could not use the gifts whenever

¹ I Cor. xiii. 1.² 2 Cor. xii. 4.³ I Cor. xiv. 22.⁴ S. John iii. 8.⁵ I Cor. xiv. 32.

they liked. Thus, for instance, it has often been noticed that S. Paul left "Trophimus . . . at Miletum sick,"¹ and did not resort to the gift of healing for his recovery. There must have been some afflatus, some conscious indication of the time when the spiritual power could be put to account ; some inner ability of soul to grasp the mighty energy with which the Church in her earliest days was, so to speak, charged ; some divine suggestion as to its application to the various needs of individual cases before it could be so employed. Such helps, then, were vouchsafed in the Providence of God to the Apostles as they went forth to impart those treasures of Truth and Grace which they had received. Aquinas shows in few words how all these gifts were requisite "for teaching and persuading men."² A man who teaches must have firmly grasped the principles of Divine Truth, hence, according to S. Thomas, wisdom, knowledge, and faith, were wondrously bestowed on the minds of the Apostles. Miracles confirm the truth of what is taught,—“confirming the word with signs following”³—therefore they were invested with powers of healing and of working other wonders. Truth to be imparted needs facility of utterance, hence the endowments of tongues and of the interpretation of tongues.

It must be remembered that these extraordinary gifts were for the benefit of others, that they might “profit withal,”⁴ and not for the formation of holiness in those who

¹ 2 Tim. iv. 20.

³ S. Mark xvi. 20.

² Summa, I, 2, cxi. 4.

⁴ 1 Cor. xii. 7.

exercised them. We still possess the HOLY GHOST in all His Fulness, though these outward signs of His Presence in their preternatural character may have ceased. Their withdrawal is no disadvantage to personal sanctification, so that the Church by their comparative, or it may be temporary, suspension has necessarily less the 'note' of sanctity than in the age when these spiritual endowments were in full operation. The SPIRIT continues to inhabit His Temple. We live in the midst of this Dispensation ; that wondrous and majestic Presence now fills the Church of GOD, as of old He filled "all the house" where the Apostles "were sitting."¹ The extension of the kingdom of grace from that centre and birthplace of the Church, Jerusalem, has not weakened the power of the SPIRIT'S Presence. The Church is not like a river which becomes more shallow as it expands. The HOLY GHOST can dwell with the same might in the whole Church, as in the hundred and twenty whom He first knit together ; His illuminating Light is not dimmed, His Fires of Love are not chilled ; His ordinary gifts are always the same. Sacraments are as valid and powerful as when ministered by the hands of the Apostles, and, (except those extraordinary manifestations of the SPIRIT'S Presence which have been just dealt with,) would produce the same results as in the first Christians, if the hearts of those who made use of them were as faithful and loving as theirs. Thankfulness therefore for having been brought into the

¹ Acts ii. 2.

bosom of the Church of CHRIST, for having been made lively stones of the spiritual building, should be accompanied with a sense of the responsibility which such privileges entail. Amid outward division, we should grasp the more firmly the true grounds of inner unity, which make the Church One through every age ; (1) the unity of the SPIRIT which extends to all Christians of every age and place ; which admits of no succession, and is never suspended ; which is not confined to that fraction of the Body, which is visible, but includes the mighty multitude within the Vail : and, (2) the union with CHRIST, the Head of the Church, to Whom every member of the redeemed Body is joined ; through Whose Intercession the redeemed world is sustained ; for could that Intercession cease, the streams of light and grace which are ever vivifying His members, would cease to descend ;—could He cease to plead, the Personal Presence of the SPIRIT would be withdrawn from the earth.

The Revelation of Pentecost has come to us ; an Apostolic Ministry assures us of Sacramental Life : Truth and Grace by an unbroken radiation reach us from Jerusalem. The prophecy is fulfilled, “ Their sound is gone out into all lands, and their words unto the ends of the world.”¹ The energies which are stirring within, and the powers of extension without, attest the presence amongst us of the Divine SPIRIT. Buds and blossoms upon the bough show

¹ Ps. xix. 4.

that the vital sap is running through it. The members of the Church should manifest by their conduct that they possess these treasures of grace and truth, and that here they have no abiding city, but that they belong to a Kingdom which is not of this world; their lives should bear witness to the fact that GOD is in them of a truth, "that he that is of the contrary part, having no evil thing to say of them, may be ashamed."¹

They should pray also for unity, and do all in their power to promote it; for the absence of visible Unity weakens the Church's Mission in the world—"that they all may be one," was CHRIST's prayer, "as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."² This unity to be complete must be outward as well as inward, that "the spectacle" of it may work conviction in mankind.

¹ Tit. ii. 8.

² S. John xvii. 21.

Chapter V.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

THE Presence of the HOLY SPIRIT in the Church, occupied our thoughts in the preceding Chapter. We considered how He confers on the whole body of the Faithful an inner principle of union, both between the members themselves, and with their exalted Head, and with Himself; secondly, the power of growth and perpetual increase, which characterized the Kingdom of the Incarnation: and thirdly, the means of this extension, the treasures of grace and truth, together with the extraordinary gifts with which the Church was endowed. We saw the Apostles and their successors, as they went forth into the world, preaching JESUS Crucified, Glorified, Coming to Judgment; arousing men's consciences, and then meeting their needs by Sacramental channels of cleansing and strength. Now we begin to inquire into the work of the HOLY SPIRIT in the soul, which is a sort of miniature and counterpart of His operations in the Church. The same division will hold in both cases; the Mystery of His Presence, the means of its com-

munication, the power of growth, the unfolding of the treasures of grace and truth in the understanding and will, will form the leading features for our consideration.

All preceding Mysteries, regarded subjectively, were in preparation for this work as their result. The Creation, the Incarnation, the Passion, the Resurrection, the Ascension, the Creation of the Church, the institution of the Mysteries of Sacramental grace, had in view the formation of the spiritual life ;—"all things are for your sakes."¹ The Work of CHRIST, and of the SPIRIT of CHRIST, must reach into souls, else the purpose of GOD has failed, as far as human nature is concerned, "for this is the will of GOD, your sanctification."² The Incarnation, the Passion, and the Intercession, affect us only when the SPIRIT enters and dwells in the fountain of our individual life. A momentous interest, then, belongs to the remaining portion of our subject.

I. The Two Mysteries, which exist in the Manhood of CHRIST, and in His Mystic Body, exist also in the ransomed soul ; the Presence of the SPIRIT, and union with the SON of GOD. Who would dare to affirm, that there was a Personal Presence of the SPIRIT in a soul which had been the seat of sin, and which still was capable of sinful cravings, had not the SPIRIT Himself revealed it ! We may be prepared to find the Indwelling of the SPIRIT in CHRIST'S Human Nature, for it was spotless, and original sin had no place therein. In the foundations of CHRIST'S

¹ 2 Cor. iv. 15.

² 1 Thess. iv. 3.

created nature, there was no intermingling of the taint of the Fall : in His Birth, no sin ; in His Temptations, no inward compliance. His Soul was the mirror of unsullied holiness, and therefore a fit dwelling-place for the HOLY SPIRIT : but we are conceived in sin, born in sin, may have lived in sin, bear still the remains of a corrupt nature, “the flesh lusteth against the SPIRIT ;”¹ who would have dared then to speak of the Indwelling of Almighty GOD, the Comforter, in our souls, had not He Himself unmistakably affirmed it? The New Testament points to it as the characteristic glory of Christian life. It was foretold by the prophets of old, as a dignity belonging to an advanced Dispensation : “I will dwell in them, and walk in them.”² The Incarnation commenced this Mystery ; a created nature united to the Second Person of the Blessed TRINITY became the Temple of the SPIRIT. Of no being in the Old Covenant could it be declared that he possessed a Substantial Presence of the Indwelling SPIRIT ; the Incarnation inaugurated this new mode of Presence, and became the channel of this Presence to others. There was a type of this future mystery in the Temple of Solomon, a figure of that which now is realized. Draw near to that Temple, the joy of the whole earth ; enter its gates ; pass through its various courts ; approach the sacred place ; penetrate even to the Vail ; and look beyond into the innermost shrine, the Holy of Holies, and there—you will

¹ Gal. v. 17.² 2 Cor. vi. 16.

see, shining from above the Mercy-seat between the Cherubim, an unearthly light, a light which filled the Israelitish worshippers with awe and self-abasement, as it scattered its distant rays out upon the Holy Place. Age after age, as the priests fulfilled their functions, they mused in wonder on that token of Deity; yet was it but the figure of that Presence, which makes every Christian in the depth of his being to be a temple of GOD; it was a representation of that truth which our SAVIOUR announced, when He said of the SPIRIT, "He dwelleth with you, and shall be *in* you,"¹ which was verified, when on the Day of Pentecost the Apostles were filled with the HOLY GHOST; and upon the practical import of which S. Paul—knowing the value of a *present* motive—based his argument against impurity: "Know ye not that your body is the temple of the HOLY GHOST, Which is in you?"² Such a Presence is, I repeat, the distinguishing dignity of Christian life, and precludes natural weakness from ever being an excuse for sin, because of the "power that worketh in us."³

The possibility of such a penetration of our being is another evidence of the Godhead of the HOLY GHOST; for GOD alone is capable of entering into, and taking possession of souls, and making them to become His temples. The accounts which we have in the Holy Gospel of devil-possession have been supposed by some to invalidate this statement, by showing that created spirits have the same

¹ S. John xiv. 17.² I Cor. vi. 19.³ Eph. iii. 20.

power of entering into the recesses of man's being as that which is here claimed to be the exclusive prerogative of the Uncreated SPIRIT.

The indwelling of the HOLY SPIRIT, however, differs from possession by a created spirit in three respects, which, when they are taken into calculation, will leave this proof for His Divinity intact. First, a spiritual essence can only be entered and possessed by Him Who is the Inmost and Highest Essence, "in Whom we live and move and have our being,"¹ and Who rules the soul; for created spirits (says S. Augustine,) have their limits, by which they are separate from one another, so that the evil spirit cannot enter the soul, nor the soul the evil spirit. Souls "can only admit GOD, for they are His vessels, and can be filled by Him alone by Whom they were made out of nothing."² Thus to imagine that one created spirit can indwell another in the spiritual creation, is something of the same kind as to suppose that two bodies can occupy the same space in the material world. Evil spirits are said to enter into man in two ways,—first, by *effect*, when a certain conformity of mind and will with an evil spirit is produced, as when the mind and will of the traitor-Apostle were entirely given up to the designs and purposes of the traitor-Angel, then it is said, that "Satan entered into Judas ;"³ when the higher powers of the soul are entirely placed at the disposal of the Evil One,

¹ Acts xvii. 28.

² D. Paschasii, de Sp. Sancto, lib. ii., cap. I.

³ S. Luke xxii. 3.

then we are said to give Satan an entrance, to "give place to the Devil;"¹ secondly, by *bodily* possession, when evil spirits were permitted by GOD for the manifestation of His Glory by ejecting them, for the punishment of sin, for the correction of the sinner, or for our instruction,—to indwell, move, and usurp the powers of the body, and trouble and torment it from within. "For the hiding-places of the body the demons may penetrate, but the recesses of the soul they are unable to approach." The first distinction, then, is that the HOLY SPIRIT as GOD can indwell the human spirit, but created spirits can only indwell the body, or act upon the human spirit from without. Again, the diffusiveness of the Divine indwelling marks it off from the possessions of created spirits, in that the created spirit can only enter into one body and is spent by that occupation. There is no created form of life, however high and exalted, which, remaining unexhausted, is able to infuse itself into other lives. "The Substance of the HOLY SPIRIT is alone capable of entering into many, and therefore is Uncreated."² Thus the fact that He can dwell not only in one soul but in a multitude of souls, in the whole kingdom of the Redeemed; that He can fill the Communion of Saints with His Presence; and remain still in all His Fulness Unspent, renders such an indwelling at once a proof of His Divinity. And a third difference lies in the effect of that Presence; He makes each soul which He indwells to become a temple—"ye

¹ Eph. iv. 27.

² S. Didymus.

are the temple¹ of GOD, and the SPIRIT of GOD dwelleth in you."² "GOD hath a Temple, the creature hath not a temple."³ "But if we are the Temple of the HOLY SPIRIT, the HOLY SPIRIT is GOD. The temple of old, however, is sometimes called Solomon's temple, but it is so named only because he built it. If we are in this way too the temple of the SPIRIT, the HOLY SPIRIT is GOD, for 'He Who made all things is GOD : ' but if we are His Temple, Who is worshipped and dwells therein, we confess Him to be GOD, for 'thou shalt worship the LORD thy GOD, and Him only shalt thou serve.' "⁴

The effect of the SPIRIT'S Presence in the Church, it has been seen, is to unite the members together in One Body ; His Presence in the soul produces a like result. He not only maketh men to be of one mind in a house, but a man to be at peace within himself. Through His Presence the different powers of the soul begin to work harmoniously ; and the desires, no longer drawn out to various objects which cannot be possessed and enjoyed together, are united and concentrated on one aim, and thus through the SPIRIT "the tranquillity of order is restored in the soul." The loss of the supernatural life produced a dislocation of the different elements of man's being ; the restoration of it by the SPIRIT, gradually knits them together again in their proper places and relations, so that the inter-action of the

¹ *ναός*.

² 1 Cor. iii. 16.

³ S. Ambrose de Sp. S. lib. iii. 12.

⁴ S. Basil, Epist. viii.

component parts of the spiritual mechanism resembles the union between the members of the Church. Sin between man and man had produced dissension, and in his own being disunion; the SPIRIT brings back concord between man and man, and peace within himself; His outward action in the one case is a reflection of His inward action in the other.

The vastness of this outpouring of Divine Life into created life was foretold, "I will *pour out*," saith GOD, "My SPIRIT upon all flesh;"¹ but this outpouring is from the Sacred Humanity as its centre and fountain-head. The SPIRIT Who first dwelt in JESUS in His Fulness, extends His Presence to all in union with that Manhood. As the little cloud about the size of a man's hand, when it rose up into the heavens, spread itself out over the whole sky; so in the spiritual heavens through the Word and Sacraments, there is not only a communication of the SPIRIT, but also an extension of the Incarnate life, "the heavens were black with clouds and wind."² Souls in a state of grace are "partakers of the Divine Nature:"³ S. Peter does not shrink from describing those who had obtained like precious faith with him in these terms; but they also partake of the Human Nature of CHRIST. This union with CHRIST is, as in the Church, an additional mystery in the spiritual life. S. Paul reminds the Corinthians of both; "Know ye not that your body is the temple of the HOLY GHOST?"—one

¹ Joel ii. 28.² 1 Kings xviii. 44, 45.³ 2 S. Pet. i. 4.

mystery : " Know ye not that your bodies are the members of CHRIST ?"¹—the other.

Herein is an advance upon the grace of our first parents in Paradise. Between the first Adam, when still clothed with the robe of original righteousness, and those who are regenerated at the font, there is this difference—with Adam it was the simple bestowal of a Divine Life ; GOD " breathed into his nostrils the breath of life, and man became a living soul."² Then there was no need of any renewal : now there is a transformation to be effected, because grace has to act upon corrupt nature. In Adam the natural and supernatural life were both fresh from the Hand of the Creator. There was no intervening or disturbing cause ; there was no established contrariety between them. But with us, conceived in sin, the natural life has the stain and effect of the Fall about it ; hence the Indwelling of GOD is not all that is required, but also the gift of a pure Humanity, to penetrate with a restoring energy the springs of human life. The SPIRIT takes up His abode in our spirit, and witnesses with it ; and, as the SPIRIT of CHRIST, ministers the virtues of the Incarnation to reform our natural life. The Apostle uses language, it is to be observed, in reference to the SPIRIT'S Presence, different from that which he employs when speaking of our union with CHRIST. With regard to the former, we are the temples ; in reference to the latter, the members. The one implies a Presence, which has

¹ 1 Cor. vi. 15, 19.

² Gen. ii. 7.

nothing of like nature with us : the other a Presence, which has not only its seat in us, but a fellowship with us. The HOLY SPIRIT unites us to CHRIST, that all our members, powers, and faculties, may be transformed,—may be “changed into the same image from glory to glory, even as by the SPIRIT of the LORD,”¹ our mind brought into contact with His Mind, and so delivered from its errors ; our will united to His, that it may recover its rectitude ; our heart united to His, that it may be liberated from false or undue affections ; even our material frame—for S. Paul asserts, that “we are members of His Body, of His Flesh and of His Bones”²—raised out of its sluggishness and sensuality, by the quickening energy of the Incarnate Life. Thus, by the Presence of the Blessed SPIRIT, and by union with Him Who is bone of our bone, and flesh of our flesh, our whole being is restored, and freed from the thralldom of sin : “the law of the SPIRIT of life in CHRIST JESUS hath made me free from the law of sin and death.”³ The latter is an additional mystery in the life of the Christian. GOD dwelt in pure nature, without any intervention ; but upon fallen nature He operates through a Mediator. The Pure Nature of CHRIST is the Instrument of the SPIRIT in the soul ; there is in every Christian, not only the indwelling of the Comforter, but a jet of the Life of JESUS, through which the transformation of his nature is being accomplished, and the CHRIST-Character is being gradually impressed upon him.

¹ 2 Cor. iii. 18.² Eph. v. 30.³ Rom. viii. 2.

The Rite whereby the SPIRIT'S Presence and the New Nature of CHRIST are imparted to the soul is that of Holy Baptism. It is the initiatory Sacrament of the New Law of Grace. By means of it, when duly administered and received, the soul becomes the temple of the HOLY SPIRIT. S. Chrysostom asserts this—We are “not only heirs but brethren of CHRIST; not only brethren of CHRIST, but co-heirs; not only co-heirs but members; not members only but a temple; not a temple only but instruments of the SPIRIT. See how many are the largesses of Baptism!” This honour is not deferred, as some have thought, to Confirmation, but is the gift of Baptism. S. Cyprian says: “By Baptism the HOLY SPIRIT is received as well as remission of sin.”¹ Our LORD declared to Nicodemus that “except a man be born of water and of the SPIRIT he cannot enter into the kingdom of GOD.”² The SPIRIT therefore is bestowed at the entrance into the Church, and not reserved to “the Laying on of Hands.” “The washing of regeneration and renewing of the HOLY GHOST”³ are also

¹ Dr. Pusey says, in “Holy Baptism”—“It is plain also that those passages of the Fathers which speak of the gift of the SPIRIT as belonging peculiarly to Confirmation are to be understood (as indeed our Church holds) not as though Baptism conferred simply remission of sins, and the gift of the SPIRIT were altogether reserved for Confirmation; both because they hold Baptism to be ‘the birth of water and the SPIRIT,’ and themselves repeatedly affirm the SPIRIT to be given in Baptism.” P. 154. Hooker speaks of “the infused Divine virtue of the HOLY GHOST” through Baptism. Eccl. Pol. Bk. V. lx. 2.

² S. John iii. 5.

³ Titus iii. 5.

connected together by S. Paul. Thus, Holy Baptism is the *instrumental* cause of our justification and sanctification. The simplest ordinance, the immersion of, or pouring water upon the body,¹ simultaneously with the invocation of the Triune Name, is made the external means of communicating the Divine Presence. This Sacrament was either instituted, or promulgated, by CHRIST when He uttered the words, "Go ye, therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST."² We find S. Peter carrying out this command on the Day of Pentecost when in reply to the question, "What shall we do?" he said, "Repent, and be baptized every one of you in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST."³ CHRIST chose water as that which is almost everywhere to be obtained; and which, moreover, from its natural use and effect in cleansing the body and refreshing it, affords an apt likeness of the "washing of regeneration" and the renewal of grace. In the beginning "the SPIRIT of GOD moved," as we are told, not on the heaven or the earth, but "upon the face of the waters,"⁴ and the waters are described as bringing "forth abundantly

¹ *Trine* immersion or affusion has been the custom of the Church from the earliest times. "Pour water on the head *thrice*."—"Teaching of the Apostles," 7. But *it* is not "*de necessitate Baptismi*" though right. Aquinas, Sum. 3, lxvi. 8.

² S. Matt. xxviii. 19, 20.

³ Acts ii. 37, 38.

⁴ Gen. i. 2.

the moving creature that hath life," which is an image and parable of a future productiveness of a higher kind. "The SPIRIT of GOD, Who in the beginning was borne above the waters," says Tertullian, "will still abide upon the waters as the Baptizer."¹ But only in Christian Baptism, and not in the "precursorial" Rite of S. John, was the SPIRIT given. Those who had received John's Baptism had not "received the HOLY GHOST"² nor even heard that He had been given. And the Forerunner described as the distinguishing dignity of CHRIST'S Baptism, that "He shall baptize you with the HOLY GHOST."³ The types of the Flood, and the passage of the Red Sea, of the water that flowed from the Rock, and of the miracles in which water was employed, foreshadow the future efficacy of this element; but it is the Baptism of CHRIST Himself which *represents* in its fulness the effects of this Sacrament, though necessarily after a mystical manner, for cleansing from sin and reception or increase of grace are impossible in Him, Who was "full of grace" from the first. CHRIST was baptized that He might "sanctify the element of water to the mystical washing away of sin,"⁴ and that He, having taken "the likeness of sinful flesh"⁵ might undergo what was necessary in our case for the cleansing of our corrupt nature. He willed to do Himself what He enjoined. He not only fulfilled the requirements of the Old Law, but

¹ De Baptismo, iv.² Acts xix. 2.³ S. Matt. iii. 11.⁴ Prayer Book, Office of Baptism "to such as are of Riper Years."⁵ Rom. viii. 3.

inaugurated the New in His own Person. He was baptized in Jordan, for through it the Land of Promise was reached, and through Baptism we are made inheritors of the Kingdom of Heaven. The opened heavens showed that gifts from on high are imparted to us through the Sacrament of regeneration ; and that, by faith,—the concurrence of which virtue either on the part of the Church or of the individual, if an adult, should accompany its administration—the Unseen is disclosed to the soul ; and that, as Heaven was closed against man because of sin, so now it is opened to all believers. The dove, again, depicts the gifts of the SPIRIT, and the dispositions for and effects of the Sacrament in us ; whilst the voice of the FATHER, not only witnesses to the co-operation of the Trinity in the mystery of the Font, but to that “spirit of adoption” which is received at Baptism, “whereby we cry, Abba, FATHER.”¹ In these, and in other respects, the Baptism of CHRIST has been regarded as the most complete representation of the mysteries which are wrought in us in the laver of regeneration.

In the precise language of theology Baptism has five effects.² (1) The complete forgiveness of all sins, whether actual or original : therefore the Church professes her faith in “one Baptism, for the remission of sins.”³ (2) The removal of the penalties of sins, if any, committed before the

¹ Rom. viii. 15.

² “*Cognatio Spiritualis*” is omitted, being only “*jure Ecclesiæ*.” Scavini, *Theol. Mor.*

³ Nicene Creed.

reception of Baptism. (3) The bestowal of sanctifying and sacramental¹ grace; for the Apostle says, "But ye are washed, but ye are sanctified, but ye are justified."² (4) Baptism has been called "The Gate of Sacraments:" it imparts a capacity to the soul for the reception of all other ordinances, which without it would be of no avail and have no seat for their operation. And (5) Baptism imprints a certain *character* which cannot be effaced, whether it be for weal or woe, therefore it is a Rite which can only be administered once. Such then is the dignity, nature, and virtues of that initial Sacrament whereby the HOLY GHOST begins to take up His abode in the soul, and makes it "the temple and organ" of His Presence.

II. Again, the expansion of the Church in the world, finds its counterpart in the progressive development of the Kingdom of God within the soul; the same vital principles in both, if permitted to put themselves forth, will overcome all opposing forces. Here we may notice, how the Fall affects the action of grace. In the unfallen Adam, grace encountered no obstacle until he yielded to temptation; in fallen man many impediments arise to check its progress. Creation and restoration differ. Creation is the simple expression of One Will: Restoration, the combined action of two. "Let there be light, and there was light,"³—that was Creation, the putting forth of power; but restoration necessitates contact with an opposing will, and is achieved by effort, conflict, suffering, trial,

¹ Vide p. 160.

² I Cor. vi. 11.

³ Gen. i. 3.

and perseverance. Creation is painless, momentary, triumphant : Redemption is wrought out in "the fulness of time ;"¹ through an awful struggle, the Passion ; and, for those who will not yield themselves to the service of CHRIST, in vain. Grace, in Adam, resembled in its action the noiseless construction of the first Temple, which rose up in stillness and silence, without the sound of axe or hammer,² amid a peaceful state of the Kingdom of Israel. Grace in us may be compared in its operation to the building of the second Temple, which was accomplished in the face of enemies who strove to hinder it,³ and were persistent in their resistance and deceptive in their proposals : both are restorations—the progress of the spiritual life in the fallen, and the rebuilding of the temple : both have to bear up against trial, interruption, failures, and scorn. The remains of sin,—not in its stain but in its results, disordered passions,—supply the implements for a perpetual warfare ; and the influences of the evil world around, and the subtle attacks of invisible powers, set the passions in motion. Adam, before the Fall, was conscious of no sinful impulses, but dwelt quietly amid the bowers of Eden, with nothing to excite from without, nothing to disturb from within ; without there were no 'fightings,' within no 'fears.' If we know aught of the spiritual life, we shall have discovered for ourselves, that its progress is only to be attained by a continual repression of the lower nature. This should not discourage us. Surely, if to finish the material temple, the

¹ Gal. iv. 4.² 1 Kings vi. 7.³ Ezra iv. 4.

Jews, with undaunted courage and perseverance, returned again and again to the work, and used every means in their power to carry out their purpose ; we who build not for time, but for eternity, should show at least an equal amount of courage and determination. Though it may be slow, our progress, if we are faithful, is certain ; it is “ first the blade, then the ear, after that the full corn in the ear.”¹ Of the Kingdom of GOD, it is said, the gates of hell shall not prevail against it ; this may be true, too, of the Reign of CHRIST in the soul. The Kingdom of GOD within has its persecutions to pass through : at its secret beginning, the whole of nature is in revolt ; but where there is steadfastness, grace will finally gain the ascendancy, and sit in calm possession of the throne. The command given to the Church, to disciple all nations, is only by degrees accomplished ; so the leaven of grace in the soul will only gradually penetrate the whole being, and in the end enable us to attain to “ the measure of the stature of the fulness of CHRIST.”²

III. It was observed, in the chapter on the work of the SPIRIT in the Church, that the Apostles were enabled to carry on their Mission in the world, because they possessed the Treasures of Grace and Truth and the means of imparting them. The same holds good of the sanctification of the soul ; it is accomplished by the action of grace and truth on the understanding and the will, communicated through the Word and Sacraments. The treasure of Divine Truth,

¹ S. Mark iv. 28.

² Eph. iv. 13.

which the SPIRIT unfolds in the understanding, we will now consider.

The understanding, through the Fall, is in a state of darkness as to supernatural things. Reason and conscience are two lights which "rule the night," and are the only guides by which, when unassisted from above, we find our path. The understanding being thus overclouded, much of the sin that is committed may be traced up to some error in this faculty; in the language of S. Paul, "the eyes of the understanding" must be "enlightened."¹ It is customary to regard the will as alone to blame, when we sin; and this is quite true of *formal* sin. Individual guilt must arise from an act of the will. Yet, in Holy Scripture, the understanding is described as having a sort of partnership in sin, as being itself a cause of evil. This is the case when the understanding does not inform the will aright; for the will, being a blind faculty, depends on other faculties for instruction. The understanding was an accomplice in the sin of the Jewish people; "They *knew* not the time of their visitation."² "Israel doth not know, my people doth not consider."³ "Had they known it, they would not have crucified the LORD of glory."⁴ Hence sin is termed folly; "His angels He charged with folly,"⁵ those who sinned "wrought folly in Israel;"⁶ the man who

¹ Eph. i. 18.² S. Luke xix. 44.³ Isa. i. 3.⁴ 1 Cor. ii. 8.⁵ Job iv. 18.⁶ Gen. xxxiv. 7; Deut. xxii. 21; Josh. vii. 15; Judg. xix. 23.

disbelieved in God,¹ and he who trusted in riches,² is named a "fool," and the virgins who "took no oil with them" were "foolish."³ Sin may spring from the lack of knowing better; and, whether that ignorance be culpable or inculpable, our fault or misfortune, its removal is necessary for our perfect sanctification. Through sin, original and personal, the understanding becomes darkened; and it is the province of the SPIRIT of Light to scatter the clouds by His Presence.

Baptism has been called the Sacrament of illumination, in that the germ of faith is then planted in the soul; and the allusion in the Epistle to the Hebrews to "those who were once enlightened"⁴ has been regarded as an inspired description of the baptized, because in Baptism we are made to "partake of the first and uncreated light, the principle of all Divine illumination." When the psalmist exclaims, "the LORD is my *light* and my salvation, whom then shall I fear?"⁵ mystical writers have detected a reference to the effect of Baptism, and when he adds, "the LORD is the *strength* of my life, of whom then shall I be afraid?" to the effect of Confirmation. "The eyes of the heart" are enlightened by the virtue of faith. The enlightenment is an inner shining; not the light of knowledge gained by culture or by the exercise of the senses, but an inner manifestation of Divine Truth to the soul. The understanding is

¹ Ps. liii. 1.² S. Luke xii. 20.³ S. Matt. xxv. 2, 3.⁴ Heb. vi. 4.⁵ Ps. xxvii. 1.

said to have eyes, because it is constructed by nature for the reception of light. It is a law of grace to employ our natural powers and to perfect them ; grace supplements nature, does not destroy it. Grace, it is true, requires mortification, but mortification is not the destruction of nature, but of the corruption that is in it. As the eye of the body has an organism fitted for the influx of light, so the understanding is capable of Divine Illumination ; and as we can close the eye against the light which seeks admission, so we can shut out Divine Truth when it is presented to the mind. Truth, although it is the light of the mind, can enter the understanding only by the permission of the will, and hence whether we believe or not, depends oftentimes more on our moral than on our mental condition.

The heart has much to do with the matter of conviction, for “with the *heart* man believeth unto righteousness.”¹ “No man believeth,” says S. Augustine, “unless he wills.” Moreover, the supernatural truth which is presented to the understanding for its acceptance must either address itself to some antecedent probability from experience, or appeal to our instincts and affections, so as to win acceptance. Thus, how much is requisite for the making of an act of faith ! The presentment of some truth above the grasp of natural reason, for “faith cometh by hearing ;”² the inner capacity of the soul to believe by means of the virtue which has been lodged in it ; the movement of the will to bring

¹ Rom. x. 10.² Rom. x. 17.

about assent ; the embrace with the affections of the Truth of God ; and the assistance of grace, both prevenient and concurrent, which enables the natural faculties to perform the supernatural act. All the powers of the soul are laid under contribution in the exercise of this virtue of faith, which therefore becomes a test of our moral and spiritual condition. As the operation of the understanding is only one part of a complicated process, in which the will and affections have a large share, doubt is more often to be ascribed to a moral than to an intellectual cause.

A state of doubt about Revealed Truth may arise either from temptation, or mental incapacity, or moral perversity. In any case it is ordinarily a symptom of disease rather than of health or robustness. The greatest minds, it has been said, see the least difficulties, and the "pure in heart" see God. That there is such a thing as "honest doubt" is of course not denied, and that it may be a more hopeful condition than that of an easy and traditional acceptance of supernatural Truths which have never been personally realized or acted upon. But then it will often be found that "men love darkness rather than light because their deeds are evil."¹ The root of the difficulty of believing is with them moral. The capacity for exercising faith may be in such cases partly forfeited by neglect or abuse—as any mental or bodily endowment, the culture of which has been omitted, and the seed which has been sown may

¹ S. John iii. 19.

never spring up. The understanding may be darkened by sin, and in a depraved state may even love the darkness; and, when there is a sign of coming light, may wrap itself in deeper gloom; yet GOD created it to receive impressions of His Mind, that it may abide in the Light of His Countenance, and behold Him in His unveiled Beauty hereafter. Though in darkness, it may yet retain some capacity for light, as the man who is groping in the night still possesses the organs of vision. The HOLY SPIRIT, as the Illuminator, by degrees dispels the darkness of the understanding, correcting and ennobling the natural faculty with the virtue of faith, and perfecting it with the gifts of wisdom, understanding, knowledge, and counsel.

Faith is the dawn upon the soul of a supernatural world; it is the first fissure through the cloud. It may be only like the break of day, the quivering light of dawn, like the glimpse which the blind man had of "men as trees, walking,"¹—a dim perception of objects without a due sense of perspective or of their relative proportion; yet it is a revelation of the Invisible. The Invisible gradually becomes a reality, for "faith is the substance of things hoped for, the evidence of things unseen."² By faith the Realities of the Invisible world are not only admitted to exist, "they are spiritually discerned."³ Faith is a second sight, a keener sense, the faculty of spiritual *vision*. With our bodily eyes we behold the natural world, its charms, and its activities: with the eye

¹ S. Mark viii. 24.² Heb. xi. 1.³ 1 Cor. ii. 15.

of faith we can look beyond the horizon of sense, and see Heaven above,—Hell beneath,—JESUS on the Cross, or in Glory, or coming to Judgment,—an Eternal Destiny before us,—the Throne of GOD, and forms of light in adoration around it,—angels ministering noiselessly about us.

By the virtue of faith we are enabled to give a *firm* assent to all the truths which GOD has revealed. Hence the virtue of Faith is the one which the SPIRIT employs against the Adversary; with the shield of faith we are to “quench all the fiery darts of the Wicked,”¹ whom we must “resist steadfast in faith.”² Why is faith the virtue chosen for warring against the Evil One? why is it the shield of our spiritual armour? It is because through it a new set of motives is brought to bear upon our conduct. For instance—a temptation awaits us; the flesh is weak, some powerful influence is required to prevent a fall, and faith supplies it. In the early stage of the spiritual life, the thought comes, “There is Heaven; if I commit sin, I may lose it.” or fear is excited; “Here is Hell; if I commit this sin, I may fall into it.” If there is a deeper life, the thought of the Cross of JESUS and His constraining love, may uphold the soul; “If I commit this sin, I shall be crucifying Him afresh.” The light of faith, by furnishing an array of motives which call out either our fears, or hopes, or affections, acts like a shield in the day of battle.

Besides this virtue, the HOLY SPIRIT provides certain

¹ Eph. vi. 16.

² 1 S. Pet. v. 9.

gifts which complete His work in the understanding, and are auxiliary to Divine Faith. The gifts of the SPIRIT are seven divine instincts or perfections by the aid of which the soul promptly corresponds with His lights and movements; and four of these gifts pertain to the understanding. When the Apostle was interceding for the Ephesians he prayed "that the GOD of our LORD JESUS CHRIST, the FATHER of glory, may give unto you the SPIRIT of wisdom and revelation in the knowledge of Him;"¹ he was praying not simply for general enlightenment, but that his converts might possess and develop certain specific forms of spiritual knowledge. The gift of Wisdom is the chief of the seven gifts of the HOLY SPIRIT. S. Paul prays that the Ephesians may be endued with "the spirit of Wisdom;" and Isaiah places it first, when he enumerates the gifts as they dwelt in our LORD—"And the SPIRIT of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, and shall make Him of quick understanding in the fear of the LORD."² When regarded in relation to ourselves, "fear" is the first gift, and the order of the seven gifts is reversed—"The fear of the LORD is the beginning of wisdom;"³ it is the first gift developed in fallen man, and the one mostly exercised in the earlier stage of the spiritual life. In CHRIST, the gifts are enumerated according to the order of excellence: in us,

¹ Eph. i. 17.² Isa. xi. 2, 3.³ Ps. cxi. 10.

according to the order of operation. Wisdom is the highest quality which the SPIRIT bestows : not that the gifts are occasional accompaniments of the SPIRIT'S Presence in the soul, or are separable one from another, for they are the endowment of every baptized soul ; but their operation may be hindered, so that they may become dormant powers, or may be unevenly used ; for whilst the lower without the higher may be exercised, the higher without the lower can attain no maturity.

Wisdom, then, is the highest gift, and reveals GOD, His Inner Life and Perfections, the Mystery of His Being ; it is the creature's highest gaze upon the Creator ; it places the soul face to Face with the Personal GOD. In our LORD'S adorable Manhood dwelt these seven gifts in majestic completeness, and on various occasions each in turn was manifested. When He unveiled the Inner Life of GOD and Its Relations, in the last discourse with His disciples, the gift of Wisdom was displayed.¹ It was the gift of Wisdom, which empowered a Galilean fisherman to write, "In the beginning was the Word, and the Word was with GOD, and the Word was GOD."² The HOLY SPIRIT endued an uneducated intellect with such a degree of light as to enable it to penetrate into the Mysteries of GOD. The gift of Wisdom is the climax of all the other gifts ; Solomon, who was himself a manifestation of it, was again and again employed in magnifying it ; Job compares it with all that is costly

¹ S. John xiii.—xvii.

² S. John i. 1.

in order to exalt it—"it cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies."¹ Though "wisdom" often may be interpreted of the SON of GOD, the Wisdom of the FATHER, or of a purely intellectual endowment, it also denotes that "savoury knowledge of GOD and of Divine Things" which the HOLY GHOST imparts to the soul. This gift is the one which empowers the understanding to view GOD, and His Perfections *directly*, and does not require to approach Him through the ladder of His creatures. By it we embrace the First Cause, and from that standpoint look down through the chain of second causes by which GOD works both in the realm of nature and of grace; and by it we are enabled from the altitude of our position to see in some degree the reasons, fitness, and mutual relations of the objects which are spread out before our view, so that the gift has not only a speculative but practical importance. Further, it places us *en rapport* with Divine Truth; our view of it is no longer that of the philosopher, but of the lover; it establishes a sort of sympathy or harmony between the mind of man and the Mind of GOD, and creates a *relish* for spiritual things. This is its peculiarity. It is like the genial sunshine, not only bestowing light but warmth, and kindling the affections.

¹ Job xxviii. 16—18.

It is the source of sweetness and joy in prayer, of sensible devotion, feelings of tenderness, and spiritual consolation. The HOLY GHOST is the Comforter, especially in this form of His Presence. When this gift is growing, the soul shakes off the winter of its desolation, and tastes the heavenly gift, the good Word of GOD, and the powers of the world to come. It was the aspiration of the Psalmist that others might know his own experience,—“O taste and see how gracious the LORD is.”¹ This gift banishes all false wisdom and excites a certain savour of and relish for Divine Truth, causing a heavenly unction to pervade the whole being, sometimes even thrilling it with foretastes of future Bliss. It is related of S. Francis de Sales that during a day’s retreat he was so overwhelmed with the delight of communion with GOD, that he cried out, “Withdraw Thyself, O LORD, for I cannot bear the greatness of Thy sweetness.”

To increase this gift we must, first, cultivate the desire for it. “Wisdom reacheth from one end to another mightily; and sweetly does she order all things. I loved her and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.”² Secondly, it must be sought by prayer—“I called upon GOD, and the spirit of wisdom came to me.”³ “If any of you lack wisdom, let him ask of GOD.”⁴ Thirdly, growth in lowliness forms a capacity for receiving it—“with the

¹ Ps. xxxiv. 8.

³ Wisd. vii. 7.

² Wisd. viii. 1, 2.

⁴ S. James i. 5.

lowly is wisdom.”¹ The vessels which the prophet bade the widow get were “empty vessels,”² that he might fill them with oil ; so it is souls which are empty of self-love, that are filled with the SPIRIT.

This gift prevents faith from running into excess, that is, from degenerating into superstition. Further, it preserves the soul in purity and peace ; it has been, in reference to the former of these, regarded as the special weapon against luxury, and as to the latter it has been associated with the seventh Beatitude, “Blessed are the peacemakers,” for Wisdom sweetly ordereth all things, and peace is “the tranquillity of order.” To the reward as well as to the beatified condition a correspondence has been likewise traced, in that the gift of wisdom imparts a likeness to the SON of GOD, Who is the Uncreated Wisdom of the FATHER, and the peacemakers have the promise that “they shall be called the children of God.”³

“Wisdom” and “understanding,” whilst they are closely related together, have evidently each a distinct meaning, and sphere of action in perfecting the mind of man. In Holy Scripture they are not the repetition of the same idea with two verbal clothings for the sake of emphasis, but are used to convey separate thoughts. Thus S. Paul prays that the Colossians may “be filled with the knowledge of His will in all wisdom *and* spiritual understanding.”⁴ In the Old Testament we find the same distinction, “He hath

¹ Prov. xi. 2. ² 2 Kings iv. 3—6. ³ S. Matt. v. 9. ⁴ Col. i. 9.

filled him with the SPIRIT of GOD in wisdom, in understanding, in knowledge ;"¹ "for this is your wisdom and your understanding ;"² "the LORD give thee wisdom and understanding."³ Sometimes the gifts seem to cluster together in the utterances of Solomon : "I, *wisdom*, dwell with prudence and find out *knowledge* of witty inventions. *The fear of the Lord* is to hate evil ; pride, arrogancy, and the evil way, and the froward mouth, do I hate. *Counsel* is mine, and sound wisdom : I am *understanding*. I have *strength*."⁴ "Understanding," then, has its own domain.

The Apostle links with the spirit of "Wisdom," that of "revelation,"⁵ which may correspond to the gift of Understanding, for it is a spiritual insight into the Mysteries of the Kingdom of grace. This gift has a less exalted position than the gift of wisdom, for "to *taste* honey is something more than to *know* that it is sweet." Its province seems to be threefold. The light of faith has been called the dawn of a supernatural world in the region of the natural intellect, but the gift of understanding imparts to it the full light of day, whilst wisdom is its noontide in warmth as well as sunny brightness. This second gift residing in the understanding strengthens that faculty, first in dealing with the evidences of religion, and in distinguishing in the light of some eternal reason, mere hypothesis from established truth in the "oppositions of science falsely so-

¹ Exod. xxxi. 3.

² Deut. iv. 6.

³ 1 Chron. xxii. 12.

⁴ Prov. viii. 12—24.

⁵ Eph. i. 17.

called.”¹ Thus understanding supplies us with an answer to those who seek for a reason of the hope that is in us, as through it we discern the grounds on which our faith rests. Faith fertilizes the natural understanding according to the old maxim—“*Crede ut intelligas.*” Secondly, this perfection with its penetrating light not only discloses the foundations on which the superstructure is based, but helps us to comprehend the relations of one part of the building to another, the purposes of each apartment, its shape, and connection with the rest, and to form a notion of the symmetry of the whole. In other words, it is the gift which produces scientific Theology.

This gift is exercised in meditation ; when we dwell upon one of the Mysteries it not only enables us to believe it, but also to enter into it, pass into its depths, penetrate it, roam about it, see its place in the plan of Redemption, its bearings on other Mysteries, and on our own life. “Unto you,” said our LORD to His disciples, “it is given to know the mysteries of the kingdom of heaven.”² Thirdly, it belongs to this gift to give the power to fathom the various meanings which underlie the letter of Scripture, and to trace the interconnection of the different books of the Bible as a continuous revelation of the Mind of GOD. It was by the bestowal of some measure of this gift that our LORD enlightened His disciples, when it is said, “Then opened He their understanding, that they might understand the Scrip-

¹ 1 Tim. vi. 20.

² S. Matt. xiii. 11.

tures.”¹ Certain saints² have been accredited with an abundance of this gift from their power in understanding the literal, moral, and mystical senses of Holy Scripture, and thus tracing “the manifold wisdom of God.”³

Prayer, again, to “the FATHER of lights”⁴ is a necessary means of enlarging this gift. The Psalmist sought it when he prayed, “Give me understanding and I shall keep Thy law.”⁵ “Open Thou mine eyes, that I may behold wondrous things out of Thy law.”⁶ Further, an atmosphere of faith and lowliness will ensure its speedy growth, for we cannot understand unless we believe; and “understanding” is given “to the simple.”⁷

This gift, though like Wisdom, its chief employment lies in perfecting the mind, has yet its practical side, in that a clear insight into the eternal reasons of things will help a man to bring his actions into conformity with those laws of GOD upon which the mind has been dwelling; seeing that faith without works “is dead, being alone,”⁸ so the gifts which perfect the virtue of faith are not merely speculative but practical. They have their end in action, stirring up through the understanding the movements of the will, though their primary sphere is the mind. As the “spirit of understanding” purifies the mind from error and

¹ S. Luke xxiv. 45.

² Take as instances, of the expository and practical method, S. Chrysostom’s Homilies on S. Matthew; and of the various senses, historical, allegorical, and moral, S. Gregory the Great on the Book of Job.

³ Eph. iii. 10.

⁴ S. James i. 17.

⁵ Ps. cxix. 34.

⁶ Ps. cxix. 18.

⁷ Ps. cxix. 130.

⁸ S. James ii. 17.

dispels the clouds which obscure Divine Truth, it has been associated with the sixth Beatitude, "Blessed are the pure in heart, for they shall see GOD;"¹ and in its effects it has been regarded as the opposite of the sin of gluttony, in that from gluttony results dulness of mind and an incapacity for discerning spiritual things. Gluttony not only destroys this spiritual capacity, but even the natural faculty of mind becomes blunted through the indulgence of the bodily appetite; whilst on the other hand this gift of the SPIRIT sharpens our mental powers, and sometimes even supplies defects in natural ability, when it is brought, with simplicity of intention, to bear on supernatural truth.

The gift of Knowledge is another form of Light, having for its object not GOD and His Perfections, nor the Mysteries of grace, but GOD as He is seen in created things. As through the gift of wisdom we descend from the contemplation of GOD to the creatures, so by the gift of knowledge we rise from the creatures to GOD. It discloses His designs in them, what they are in themselves, what purposes they are intended to fulfil, what feature of His Being they reflect, how they may be enlisted in His service, and brought through our instrumentality to minister to His glory, how they may be rightfully used or enjoyed. "The gift of Knowledge causes spiritual day in the soul."² It guides the soul towards "True Beatitude," and sheds a light, in which "vain things are seen to be vain, and are distinguished from things Eternal."

¹ S. Matt. v. 8.

² S. Bonaventure, Tom. VI., p. 239.

This gift, too, is important as it relates to the inner life, for self-knowledge is obtained by means of it ; it acts upon the conscience, exercising the senses "to discern both good and evil."¹ If the higher gifts are employed in meditation, this is essential for self-examination. This gift tries "the spirits whether they are of GOD."² What "discerning of spirits" is with regard to others, that also this gift is for distinguishing between the various movements in one's own soul ; it detects the suggestions of Satan, and the proposals of the human spirit, and separates them off from the inspirations of GOD. This gift, too, falls like a light upon our past path, and brings up the remembrance of sins for the renewal of contrition, when we kneel at the foot of the Cross and pour forth our confessions. Although things Divine are not its direct object, yet it assists the mind in forming a right judgment in matters of faith ; and the decisions which flow from it are not like those of the philosopher or theologian, the product of labour and reasoning, but are the results of a spiritual instinct or intuition, which the Wise Man calls "the knowledge of the holy." It is a gift whereby the capacities of a soul are discerned ; as when Cimabue discovered in the peasant-boy, who with a pointed stone was trying to draw on a piece of slate one of his sheep, the aptitude and power which afterwards made Giotto "the second name in the history of art in Florence." Or, to pass to a potentiality of a higher kind, as when

¹ Heb. v. 14.

² 1 S. John iv. 1.

CHRIST beheld the son of Jona for the first time and named him Cephas,¹ in view of what he would become, the "Rock-man," in the Realm of Grace. This knowledge is combined with love, and therefore only to be found in those who are in a state of grace, "he that is spiritual judgeth all things."² S. Paul mentions these three intellectual gifts together, when in writing to His disciples at Colosse he prays—"that ye might be filled with the *knowledge* of His will in all *wisdom* and spiritual *understanding*."³ It is a knowledge which does not puff up, but leads to tears, and therefore this gift has been connected with the second Beatitude, "blessed are they that mourn."⁴ A right knowledge of self and of the creatures in relation to GOD, which inspires the soul with a profound regret on account of its sins and errors, and its abuse of the creatures, and impresses it with the remembrance of their frailty and transitoriness—produces the condition which is blessed; whilst the light thus given enabling the soul to correct the disorder, and to rise from the creature to the Creator, and to pass from the visible to the Invisible,⁵ fills it with a comfort which is the reward of a Divinely-begotten sorrow.

This gift will thrive where a careful watchfulness is maintained over the movements of the inner life; and a spirit of recollection preserved in the use of the creatures,⁶ i.e. all

¹ S. John i. 42.

² 1 Cor. ii. 15.

³ Col. i. 9.

⁴ S. Matt. v. 4.

⁵ Rom. i. 20.

⁶ In the sense of S. Ignatius—"non modo *creaturæ* Dei proprie sic

objects, events, and circumstances,—whereby man relates them to GOD, whilst they minister to his necessity or delight, and are either the material of his trial, or supply him with occupation. The frame of mind which this gift imparts is characterized by calmness, and therefore the gift of knowledge is the antidote to the spirit of anger and precipitancy. Anger destroys even the natural capacity for forming a just judgment. Only “them that are meek shall He guide in judgment;”¹ and to them will He reveal His hidden treasures of wisdom for the contemplation of Divine Things, and of knowledge to use rightly created objects.

The gift of Counsel completes our intellectual equipment. Its name describes its nature. It is a light of the HOLY GHOST shining in the understanding of a just man, whereby he is able to choose the right path. The virtue of prudence, whilst bearing a likeness to, is yet inferior to this gift, both in its source and in the extent of its operation : prudence springs from reason, but Counsel is derived from the Presence of the HOLY GHOST in the soul ; prudence is more especially concerned with the natural, whilst Counsel finds its sphere of action in the higher region of the spiritual life. Again, this gift imparts a certitude and decisiveness as to the choice which it makes, whereas the exercise of prudence may be accompanied with hesitation and some degree of doubtfulness. Counsel stands in the midst of

dictæ, ut animalia, fruges, plantæ, et cetera quæ sunt super terram, sed omnia omnino, quæ extra Deum sunt.”

¹ Ps. xxv. 9.

the seven gifts as a connecting link uniting the intellectual with the moral, aiding the deliberations of the mind and the execution of its judgments by the will. Counsel may be distinguished from Knowledge in two ways: it has to do with particulars as to conduct; and its province is rather to discern the higher path from the lower, when both courses are honest and good. Knowledge distinguishes between the bad and the good, the true and the false; Counsel between the good and the better. Its exercise therefore is needed in the discovery of supernatural vocations, which involve an external as well as an internal resemblance to the Life of CHRIST. The life of Counsels—of Poverty, Chastity, and Obedience—and the life of commandments are two spheres of life, both contemplated in the Gospel, each having its specific possibilities of sanctity and perfection, yet each working, as it were, on a distinct level; and it is the forgetfulness of this distinction which has in part led the maxims of Christianity to be regarded as incompatible with modern life.¹

Yet this gift, although the Religious life is its creation, has, as an integral part of a state of grace, a work to do in every vocation, in preventing the precipitancy and mistakes to which those are liable who “ask not counsel at the mouth of the LORD.”² As it aids and incites the soul to take the higher line, its product is an unworldly spirit; and on that account it has been regarded as the opposite of

¹ “Modern Christianity a Civilized Heathenism.”

² Josh. ix. 14.

covetousness. The love of the world which leads to hardness of heart, falsehood, deceit, violence, and slander, is counteracted by that spiritual habit which amidst the attractions of sense keeps the soul's gaze fixed on imperishable Riches, and causes it to decide on that course which is more likely to lead to their possession, and to estimate everything in relation to them. This gift is connected with the Beatitude, "Blessed are the merciful,"¹ because it carries with it a grateful recognition of the Mercy of God in giving to the soul this internal guidance, and the repose which flows from leaning on a Higher Power ; and thus it moves those who possess it to show mercy to others, in return for the mercy they have received.

The cultivation of this gift depends on the habit of listening for the Divine Voice when choosing between two courses ; of praying for light, and of following it when it is given ; of rising above mercenary notions of religion, by considering not only what is necessary, but what is expedient, what is higher, what is best : of laying up experience from all past occurrences, from the way we have used our falls, the various remedies to which we have been directed to resort, those which have been found most suitable to our disposition, what have been the occasions of sin, what the results—in short, the gift of Counsel grows by treasuring up all the complex experiences of the spiritual life, and puts them to account.

When we use these four lights eagerly, and promptly

¹ S. Matt. v. 7.

follow them, and thirst for their increase,—like the Psalmist, when he entreats GOD, “O send out Thy light and Thy truth that they may lead me,”¹ then there is a final operation of the SPIRIT, and the Fruit of faith is the result. The Gifts are like the vital sap of the tree; the Fruits, its produce. The Fruit of faith consists in a certain facility, joy, and delight in believing. It is usual to enumerate Twelve Fruits of the SPIRIT; this number was probably suggested by the twelve manner of fruits which the tree of life is said to bear;² but S. Paul mentions in his epistle to the Galatians only nine.³ “The fruit of the SPIRIT is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”⁴ S. Jerome and S. Augustine adhere to the same number, S. Ambrose makes ten, and relates them to the different precepts of the Decalogue. It does not appear, however, that it was the Apostle’s intention to provide an exhaustive list either of the works of the flesh or of the fruits of the SPIRIT, for in the former he concludes with the significant words “and such like,” showing that there were more than he delayed to mention, and it might not unreasonably be inferred that in the latter also the catalogue might receive additions. He

¹ Ps. xliii. 3.

² Rev. xxii. 2.

³ It has been suggested that the three fruits not found in Gal. v. 22, 23, are obtained by two renderings of the three Greek words in different versions, thus *μακροθυμία* into patientia and longanimitas; *πραΰτης* into modestia and mansuetudo; *ἐγκράτεια* into continentia and castitas.

⁴ Gal. v. 22, 23.

speaks too of "the fruit" of the SPIRIT, not of "the fruits," as if his eye were resting rather on the character of the expressions of the life of grace, than on any definite number of those expressions. The twelve fruits are named, love, joy, peace, patience, longsuffering, goodness, beneficence, meekness, faith, modesty, temperance, and chastity. As the HOLY SPIRIT disposes aright the mind of man, in itself; in reference to others; and, in relation to things beneath: so does He become the principle from which these various fruits proceed. (1) The mind is rightly disposed in itself when it loves, enjoys, and rests in that which is good, hence *love*, *joy*, and *peace*; and when in the presence of evil it exhibits *patience* and in the delay of its desires for good, *longsuffering*. (2) The mind is rightly disposed towards others, when by *goodness* it has the will of benefiting them, and by *beneficence* it carries its purpose into effect, and by *meekness* it bears with their faults, and by *faith* (taking faith as equivalent to fidelity) deals honestly and truly with them. (3) The mind is rightly disposed in reference to the things beneath, when with *modesty* it restrains itself and is careful over outward behaviour, and with *temperance* and *chastity* regulates the desires and lusts.¹ S. Paul does

¹ Lightfoot, ("Epistle to Galatians," p. 209,) has attempted to arrange S. Paul's list into three groups—"The first of these," he says, "comprises Christian habits of mind in their more general aspect, 'love joy, peace;' the second gives special qualities affecting a man's intercourse with his neighbour, 'longsuffering, kindness, and beneficence;' while the third, again general in character as the first, exhibits the principles

not call the works of the flesh "fruits;" because they are not the organic result of nature itself, but of a corrupt and alien element which has laid hold upon nature. The fruits of the SPIRIT are the legitimate product of His Presence. "Ye have your fruit unto holiness."¹ The name is suggestive of pleasure, and of perfection: as the fruit of trees is the final effort of the tree, and a source of delight. Sweetness, beauty, and maturity, all go together in our conception of fruit. The soul which tastes this fruit of faith not only believes, but experiences "joy and peace in believing."²

The Presence of the HOLY SPIRIT; the Sacrament by means of which that Presence is extended to the soul and body; the consequent power of spiritual growth; the illumination of the understanding by the virtue of Faith, and by the attendant gifts of Wisdom, Understanding, Knowledge, and Counsel; and the Fruit into which they ripen in him who diligently employs them, that of Faith, have now been noticed.

There are two thoughts of practical importance to which attention should be given before concluding this part of our subject. If it be true, that the HOLY GHOST dwells within the soul; that each one is a temple of His Presence, and a which guide a Christian's conduct, 'honesty, gentleness, temperance.' The classification, the difficulty of which he acknowledges, which makes three fruits, 'habits of mind,' three 'qualities,' and three 'principles,' seems rather arbitrary; and from a purely theological point of view inaccurate, for the fruits of the SPIRIT are never called 'habits' or 'qualities,' but are 'acts,' and as such are distinguishable from the gifts of the SPIRIT which are 'infused habits or qualities.'

¹ Rom. vi. 22.

² Rom. xv. 13.

member of CHRIST; that the understanding is now replete with wonderful powers, supplied with Divine lights for the removal of the darkness which sin has occasioned; that the same gifts which the Mind of CHRIST possesses, are in their measure communicated to all His brethren: then, surely, sin committed in such a state, will have a special heinousness. Hence there is a more minute inspection of sin in the New Dispensation than in the Old. The SPIRIT was to reprove the world of 'sin,' not of crimes; the world needed no new inward light to discern crimes, but it needed a new light to reveal sin in its principle, in all its aspects and degrees. The analysis of moral evil is finer in the New Testament than in the Old, laying bare the sources of sin within the soul as well as its external acts. The inward Presence brings up to light inward sin. Sin has new measures. It is not only committing "folly in Israel,"¹ but crucifying "the SON of GOD afresh,"² treading "under foot the SON of GOD," counting "the blood of the Covenant, wherewith he was sanctified, an unholy thing," "doing despite unto the SPIRIT of Grace."³ The sin of the Christian has a deeper dye than the same sin when committed by the heathen; it has a greater malice. It is proverbial, that "the corruption of the best is the worst." All sin is committed against GOD, whatever may be the intermediate objects of it. This is its greatest evil; that it is contrary to His Nature, and expressed Will; that it is

¹ Joshua vii. 15.² Heb. vi. 6.³ Heb. x. 29.

done in His Presence, Who, through the necessity of His Immensity, is incapable of turning away from the sight. This is the nature of all sin. But besides this, in the Christian, sin has the character of sacrilege; it is not only an offence against GOD universally present, but the desecration of a temple, which has been specially set apart as the shrine of His Presence.

The grievousness of sin is usually measured by the matter in which it is committed, the liability of the person to it, and its results. From every point of view the sin of the Christian is heinous. He who is the abode of the SPIRIT pollutes that mind or body, which the SPIRIT occupies; he brings sin close to GOD. His liability to fall is less than that of Jew or heathen, because he possesses a power of grace, in either case far in advance of their lot. As for a man to fail is less excusable than for a child, so for a Christian to commit deadly sin is less pardonable than for those who lived under an imperfect Dispensation; there is a waste of grace in sin now, such as was never incurred in the same degree before. The closeness of the Divine Presence increases the sinfulness of sin; as in consecrated persons, the same sin is greater than in those of ordinary vocations. Sins must now be estimated by the standard of the New Testament. If this had always been remembered by us how many sins would have been prevented. Ah! how many have bitterly regretted that they only discovered the sacredness of their being through the

Indwelling of GOD, "when their adversaries" had already "defiled the dwelling-place of" His "Name even unto the ground."¹ Respect for GOD would have been a powerful motive, when respect for self failed. What a thought to influence conduct, "I am the temple of GOD!" The rebuke of the Apostle is not now unnecessary, or out of date, "*know ye not that . . . the SPIRIT of GOD dwelleth in you?*"²

CHRIST revealed that a sin committed against Himself would be less grievous than the same sin committed against the HOLY GHOST, "Whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the HOLY GHOST it shall not be forgiven him."³ Sin against the Son of Man might be forgiven by the fuller light and grace which the Dispensation of the SPIRIT would bestow, but sin against the SPIRIT had no further Dispensation or remedy to meet it. This is true of all sin in the Dispensation of the SPIRIT, yet the final failure of grace does not result from a single act, but is brought about by a continual resistance.⁴ Such a

¹ Ps. lxxiv. 8.

² 1 Cor. iii. 16.

³ S. Matt. xii. 32.

⁴ Some of old appear to have regarded the sin against the HOLY GHOST as literally the utterance of blasphemy against the Third Person of the Blessed TRINITY. The Jews blasphemed the "Son of Man" when they charged Him with being "a man gluttonous and a wine-bibber," (S. Matt. xi. 19,) but when they attributed our LORD's miraculous acts, which He did by virtue of His Divine Power and by the operation of the HOLY GHOST, to "the Prince of the Devils," (S. Matt. xii. 24,) they were chargeable with blasphemy against the HOLY GHOST. S. Augustine, however, declared that this blasphemy to bring

resistance in the Israelite might have been vanquished by the arrival of the richer light of the days of the Son of Man ; such a resistance during the days of the Son of Man might have been broken down by the Divine outpouring of Pentecost, and the voice that cried, "Crucify Him," might have been heard acknowledging its guilt ; but those who do "despite unto the SPIRIT of Grace,"¹ have no Dispensation in store which will act with greater force upon them.

All sin then, viewed objectively, wears a new character on account of the indwelling of the SPIRIT, and stands somewhere, however distant, on the road to an unpardonable state. Divines reckon six sins which especially forerun the sin against the HOLY GHOST : these are sins through which the soul takes a perverted view either of the Divine Attributes, or of the Divine gifts, or of the evil of sin itself, and thereby enters upon the path of perdition. *Presumption* tampers with Divine Justice, and feigns that GOD will overlook sin and dispense with holiness and repentance : *Despair* on the other hand obscures Divine Mercy and pictures GOD as relentless. GOD's gifts of grace and truth are sinned

about an irremediable state must be "non solum verbo oris, sed etiam verbo corporis et operis ; non uno, sed multis." Our LORD's words, therefore, to the Jews wore the character of admonition, not condemnation. Others, again, have described the sin against the HOLY GHOST as one "ex certâ malitiâ," the will making a *final* choice of evil and rejecting everything which would impede it, such as fear or hope, in its determination to take its own course and bear the consequences.

¹ Heb. x. 29.

against, the first, by *envy*; the second by *resistance* of Divine light. The deformity of sin is ignored, and final *impenitence* is the result; the shortness of carnal and worldly pleasures in comparison with the joys of Heaven, though recognized, has no effect through a settled *obstinacy* which leads to hardness of heart.

But although these six sins in an especial manner contribute and lead up to a state of final impenitence by their very nature and effects, yet all sins of the New Covenant of Grace are in different degrees offences against the HOLY SPIRIT: some sins forerun the sin against the HOLY GHOST, in kind; others, in degree. Those persons are said "to resist the HOLY GHOST,"¹ who hinder His entrance into their hearts; others to "grieve"² Him, by the lesser sins which, though they do not drive Him from them, yet mar His inward work; others, again, are said to "lie"³ to the HOLY GHOST, who are unfaithful to their vows, resolves, sacred obligations, or are untrue in their confessions of sin, and so deal falsely with Him; whilst pointing to a more terrible and, it may be, lasting act, the Apostle warns the Thessalonians not to "quench"⁴ the SPIRIT,⁵ not to extin-

¹ Acts vii. 51. ² Eph. iv. 30. ³ Acts v. 3. ⁴ 1 Thess. v. 19.

⁵ From the context it may seem that this expression "quench" has reference only to the gift of prophecy; yet it is usually taken to cover a wider ground, "spiritum, i.e. dona, gratias, lumina, afflatus, impulsus et, ut sequitur, prophetias Spiritus Sancti." Corn. à Lapide. "Prophecysings," too, (v. 20) should have "the more extended meaning." Ellicott in loc.

guish that fire in their souls which CHRIST came upon the earth to kindle. These expressions denote different degrees of sin, all of which have this character in common, that they are offences against the HOLY GHOST, and by their effects gradually lead to His final rejection.

When S. John says, "there is a sin unto death,"¹ he evidently does not only refer to deadly sin, for in that sense there are many sins unto death, but to a state of sin which brings not only death but decay. There is a higher miraculous power manifested in the raising of Lazarus than in the restoration to life of the ruler's daughter; the one miracle was an instance of victory over death, the other probably of a victory over decay. The term "death" may describe simply the loss of life, or the loss of the dispositions (so to speak) of the body for the return of the informing soul. The bringing back of the flame of life, whilst its glow is still lingering, seems to us less wonderful than its return when corruption had set in. There is a marvel in the calling back of the spirit to the material machine, which has still its intricate apparatus in order, and needs only the force to set it in motion again; but there is a greater marvel in not only bringing back life, but in repairing and re-constructing the tissues and organs of the body, upon which the process of dissolution had already commenced, so that it may become again a fit receptacle for the living spirit. The sin against the HOLY GHOST is depicted

¹ 1 S. John v. 16.

by the condition of Lazarus, though not in all its gravity. The soul after a long course of sin has lost its capacity for receiving the SPIRIT, and can no longer be quickened by any of the ordinary laws of grace ; but as in the one case so in the other, the things which are impossible with men are possible with GOD.

Offences against the HOLY SPIRIT make greater ravages in the soul than the offences which were committed against the Son of Man, and bring about a state of spiritual corruption, in consequence of the malice with which they are wrought. Sin arises either from infirmity of the affections, or ignorance of the understanding, or malice of the will ; and between these kinds of sin and the Three Divine Persons a connection has been traced. Power is the Perfection appropriated to the FATHER, Wisdom to the SON, Goodness to the HOLY GHOST. The sin against Power is against the FATHER ; the sin against Wisdom is against the SON ; but the sin against Goodness is against the HOLY GHOST. The first class of sins has the excuse of feebleness, the second of ignorance, but the third has no excuse ; and thus sin, after the HOLY GHOST has given power and light, is sin of sheer malice ; and therefore sin against the Son of Man was less than sin against the HOLY GHOST, for in blaspheming and crucifying CHRIST, they did it, to some extent, "ignorantly in unbelief."¹ Thus from this subjective view also, sin in the Covenant of grace is seen to be exceedingly sinful.

¹ 1 Tim. i. 13.

Another practical truth is to be drawn from the Indwelling of the SPIRIT. As His Indwelling emphasizes the evil of sin, so it bestows a new power of doing good. Since life is manifested by action, a Divine life will be manifested by actions which exceed the power of nature ; and where this life is possessed, the soul will thereby be rendered capable of doing works which are pleasing to GOD. Grace, as a new principle of action, will enable man to do works, which, by nature, he could not do. A supernatural life bestows on actions a new value, so that they partake of the Eternity of GOD ; the Presence of the HOLY SPIRIT imparts to them, when they are wrought in grace, and with a pure intention of GOD's glory, an imperishable character. "They are wrought in GOD."¹ They are lifted up beyond the temporal and visible into the sphere of the Eternal and Invisible. They are wrought in GOD, because GOD worketh in man "both to will and to do of His good pleasure ;"² but they are also wrought by human co-operation, and bring with them a reward in the world to come. No work of nature, however noble, though it has a value of its own, adds to the eternal treasure : no work of grace shall be wanting in the calculation of that recompense. This human life, which is spent day by day, may be husbanded and preserved, so that its results may be met at the end of the journey. He that "beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."³ "He that soweth to

¹ S. John iii. 21.² Phil. ii. 13.³ Ps. cxxvi. 7.

his flesh, shall of the flesh reap corruption ; and he that soweth to the SPIRIT, shall of the SPIRIT reap life everlasting.”¹ What a reason for the diligent use of time ! This life, so full of actions of some kind or another, how precious it is ! How should man strive to act with simplicity of intention, and in all things to consult the Will of GOD ! How should he follow the promptings of the SPIRIT, and guard against acting solely from natural impulse, or to gratify sensuality, pride and selfishness ! How many actions, good and noble in themselves and costing effort, are lost for lack of a pure intention ; for they are done without a thought of GOD, and with a secret return upon self : such, like the doings of the Pharisees, *have* their reward here,—there is none in store ; whilst ordinary actions, the gift of the “ cup of cold water in the name of a disciple,”² wrought in grace and simplicity, receive an extension of the Merits of CHRIST, and will have an eternal recompense. Besides the acts of sin which are registered in condemnation, and the acts of grace which preserve their reward, what an intervening waste of life there will be,—the wood, hay, and stubble,³ which cannot stand the fires of the Judgment Day,—the work which shall suffer loss. What will be left when the best actions drop off from the balance, and are found wanting, because the SPIRIT of GOD did not actuate them ! We should seek, then, in all things to be guided by the inspiration of the SPIRIT, and should listen for His Voice when He speaks inwardly to the soul ;

¹ Gal. vi. 8.² S. Matt. x. 42.³ I Cor. iii. 12.

being careful to “try the spirits whether they are of GOD”¹ by the touchstone of the Teaching of the Church and the Scriptures. If we act simply for GOD, we may be continually forming a treasure out of this earthly life to meet us at the last, a treasure which will be the imperishable result of our passage through a perishing world.

The greater heinousness of sin, and the power of doing actions well-pleasing to GOD, are two momentous consequences of the indwelling of the HOLY SPIRIT. Sin has the more to be hated, by those who have been washed, and sanctified, and justified in the name of the LORD JESUS, and by the SPIRIT of our GOD,² and is more disastrous because there is no further Dispensation with remedies more potent than those which now exist to heal it; and actions, which are done in a state of grace, and with the right dispositions, have an eternal value, because through the Presence of the SPIRIT man has received a new power to “work out”³ his salvation, and to lay up “a good foundation against the time to come.”⁴

¹ 1 S. John iv. 1.

² 1 Cor. vi. 11.

³ Phil. ii. 12.

⁴ 1 Tim. vi. 19.

Chapter VI.

THE PRESENCE OF THE HOLY GHOST IN THE SOUL.

THE Presence of the HOLY GHOST in the soul ; the gift of the Nature of CHRIST ; the growth of the new life, occupied the first portion of the previous chapter. The gradual unfolding of Truth in the understanding was then traced. Light was the first result of the Presence of the SPIRIT ; “The SPIRIT of Glory,” saith S. Leo, “maketh the house of His Presence to shine with His own radiance.” We watched the progress of this illumination,—the dawn of Faith,—the bright lights of Wisdom, Understanding, Knowledge, Counsel,—and the joyous product of the fruit of Faith. Two practical aspects of the inner life were then taken : the sin of the Christian was seen to be especially grievous, because of this close embrace of GOD, and on account of the spiritual power and enlightenment, which took away the excuses of infirmity and error from the sinner ; and to become in the end unpardonable, because there was no subsequent Dispensation with greater energies of grace to remove it. The new power, too, which resulted

from the SPIRIT'S Presence was taken into account, whereby man was enabled to do actions acceptable to GOD, which might draw down from Him an increase of grace, according to the promise "whosoever hath" and useth aright "to him shall be given,"¹ and which might fill eternity with far-reaching results of Bliss.

We now proceed to view the work of the SPIRIT in another region of the soul, as He unfolds the treasures of Divine Grace in the will. The soul, as a copy of GOD, is the reflection of His Life ; a simple substance in itself, it possesses three powers ; it is a created trinity in unity. The inmost sense or being, understanding, and will, form one inseparable life : "I am, I think, I will."² These faculties pourtray the Persons of GOD,—the FATHER, the Fountain of Deity ; the SON, Eternal Wisdom ; and the HOLY GHOST, Eternal Love, proceeding from Both. The will in the soul corresponds with the HOLY GHOST in the Divine Life ; it proceeds in a perfect creature from the understanding, and the inmost sense. The inmost sense is an instinctive power ; it operates without our permission ; it is the fount of sensation and storehouse of past experiences, a reservoir of impressions, which have been received from the body, from external nature, and from GOD. In a perfect creature its movements are perceived by the mind, and may all be acted upon by the will ; it is not so with man. The

¹ S. Matt. xiii. 12.

² S. Augustine, Confess. xiii. 11.

corruption of the flesh, "the desires of the flesh and of the mind,"¹ produce emotions, which it is the duty of the will to check. Through sin man's being is disorganized. The will has the most important function to perform in a corrupt nature ; the issues of Eternity depend upon its action. It stands between the illuminated mind and the corrupt heart, as an arbiter ; it may respond to the one or to the other, to the corrupt sense, or to the enlightened understanding ; it may be dragged down to compliance with the desires of the flesh, or be raised up into uniformity with the mind which is illuminated by GOD. The whole struggle of the spiritual life lies in the choice. Around the will, grace, nature, and sin meet ; around it the powers of heaven, and earth, and hell, gather for the battle. It must be either the lever whereby our moral character is raised, or itself collapse beneath the suggestions of pride, covetousness, and sensuality ; it determines whether we shall live according to the flesh, or according to the SPIRIT. In the strengthening of the will to face the lower desires, and bravely repel them, is to be found one chief work of the SPIRIT in that faculty. The will itself has been weakened by the Fall, and makes vain choices. As the understanding was darkened, so the will was perverted, and needs Divine strength and guidance to fit it for its arduous office. The will must be fortified against the temptations of the world, the flesh, and the devil ; and the affections must be purified,

¹ Eph. ii. 3.

elevated, and set "on things above."¹ The disorder of the affections is manifested by the wrong directions in which human love flows. Man loves the present with its fleeting joys, in preference to the eternal future; man loves self to the exclusion of others and of GOD: these are the two objects on which the human heart spends itself, but both are the outcome of one vice—self-love. To conquer this diseased condition, the HOLY SPIRIT bestows two Divine virtues,—hope and love. "Hope maketh not ashamed, because the love of GOD is shed abroad in our hearts by the HOLY GHOST."² Hope remedies the disordered love of self in the gratification of the present, by pointing to the future. Love raises the affections still higher, even to embrace Him, Who is the Source and End of life, in Whom alone the heart can find its rest and contentment. By the bestowal too of Sacramental powers the HOLY SPIRIT cures the disease of weakness in the will. Baptism, we have seen, is the Sacrament of enlightenment to the understanding; so Confirmation imparts strength to the will.

I. Here we may notice again, how the supernatural life is built upon the foundation of the natural life; both come from the same Author; both, but for sin, would work in perfect harmony. As Faith with its attendant gifts, brought about the recovery and enlargement of the understanding, so Hope employs and ennobles the natural faculty of the will. All have by nature the power of hope. It is one of

¹ Col. iii. 2.

² Rom. v. 5.

the four principal passions of the human soul. There is in us an instinctive stretching forth after that which is desirable. Feeling, passion, will, are all called into play around that which we would fain possess. What a marvelous power is hope in man ! Memory is great : it recalls the past ; it brings back scenes long since witnessed, forms which have mouldered into dust. Through some association of ideas, events which occurred in early life stand out before us with the freshness of yesterday. Some stimulus excites the power of remembrance,—a sound, a voice, a flower, a scent,—and as a sunbeam amid mists and darkness lights up for a moment a distant path, so periods of life long since traversed become suddenly unveiled to us. Memory preserves our history ; presents the subject-matter of contrition, thankfulness, lowliness, and love ; affirms to each one here, and hereafter too will assure him of, his personal identity. Memory is the treasure-house of thought and affection : but hope ! it is almost creative, as it gazes onward to the future path yet untrodden ; it brings imagination into its service, and uplifts the dark curtain which hides the prospect. But for hope, half the mental scene would be hidden ; all life would be behind us, if the powers of anticipation were taken away ; the next moment would be hung in darkness, and more than half the joy of life be gone. Hope is the spring of human action. It opens up a vista of endless possibilities. Man foregoes the present for the sake of the future. As we look upon the world, its business, plans,

traffic, and turmoil, the question rises, "what is the cause of all this activity?" We must answer, "it is hope." Men are living for something, and doing what they would not do but for the prospect of the future. There is an object, good or bad, around which their thoughts are playing, in which their desires centre, upon which they now delight to dwell. They joy with the anticipation of something, not yet realized. Hope, either in faint or glowing characters, as success looks distant or near, is written upon all human activity. If we would depict, it has been said, the most sad and dejected state into which any one of our race can fall, we must not select the man who, in furious madness, betrays by his look the workings of disordered passion and wild delusion ; but if we would find the climax of mental misery, it is to be seen in the countenance of the one, who by his vacant expression discloses a mind from which all interests have departed, to whom the future presents a blank ! Hope is the succour of the soul, in every misfortune and trial ; the prisoner in his captivity looks out for the day of his release ; the sick man upon his bed through the weary night waits for the morning ; the toiling labourer anticipates the day of rest ; health, strength, comfort, honour, wealth, affection, each in turn become objects of natural hope. Whatever be man's affliction, misery or suffering, hope can render it supportable, by drawing back the imagined sunshine of the future upon the gloom of the present. As the poet touchingly says :

“Auspicious Hope ! in thy sweet garden grow
 Wreaths for each toil, a charm for every woe ;
 Won by their sweets, in Nature’s languid hour,
 The way-worn pilgrim seeks thy summer bower ;
 There, as the wild bee murmurs on the wing,
 What peaceful dreams thy handmaid spirits bring !
 What viewless forms th’ Æolian organ play,
 And sweep the furrow’d lines of anxious thought away.”¹

All that has been said of natural hope may be transferred to the spiritual life, but hope receives in it a new direction. It gives the same impulses to exertion, only the future upon which it dwells is an invisible and eternal future. It raises the eye beyond the horizon of time and sense. Hope is one of the three virtues which bind the soul to God. S. Paul says, “Now abideth faith, hope, charity ;”² these were to remain, when the SPIRIT’S extraordinary gifts had ceased. The Apostle was enumerating the constituent elements of a Christian’s life. He was noting what would continue to be essential ; and hope is named as well as faith and love. The HOLY SPIRIT implants this grace in the will, “Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST.”³ The Comforter gives hope, and hope is a source of joy and peace. Joy is its accompaniment—“re-joicing in hope.”⁴ Faith would lead to despair, unless hope raised the eyes of the penitent to the Redeemer’s Cross and

¹ Campbell, *The Pleasures of Hope*.

³ Rom. xv. 13.

² 1 Cor. xiii. 13.

⁴ Rom. xii. 12.

the Divine Fatherhood. Hope is a channel of joy, as will be seen by comparing it with faith.

Faith and Hope are the same in many respects ;—they are both virtues, and both Divine virtues, standing in the first rank ; they come from GOD ; they view His Truth or Goodness, they end in GOD. They are powers, too, which are infused into the soul of man to assist him on his journey, and will not be needed in the Heavenly Country, where they will be exchanged for the Vision and Fruition of the God-head ; for *there* no darkness will remain to be cleared away from “the eyes of the understanding,” nor any unsatisfied longing be left in the will. Thus faith and hope in these respects are alike ; but hope is in advance of the virtue of faith as a source of joy, and has a narrower field of view than faith.

Faith reveals the past, the present, and the future ; it opens up the whole vista of time and Eternity ; it looks back ; for “through faith we understand that the worlds were framed by the word of GOD, so that things which are seen were not made of things which do appear.”¹ The act of Creation is an object of faith, it is beyond the reach of reason. Through faith, we look up to the Cross of JESUS, and bring ourselves to its foot. Through faith we realize Him in His present glorified condition at the FATHER’S Right Hand ; through faith, we “look for” the Judgment which is to come, and the issues of eternity ; but hope regards only the future, can

¹ Heb. xi. 3.

only be exercised upon something which is to come ; for “ hope that is seen is not hope.”¹ It is of the essence of hope that its object be as yet unrealized.

Again, its view is still more limited ; hope beholds only the future, but not all the future. The future has good and evil, weal and woe in it. Faith sees Lazarus in Abraham’s bosom, but it likewise descries the rich man in Hell. Faith looks down into the abyss of darkness, as well as up to the bright heights of Heaven : hope dwells only upon what is joyous and happy ; its object must be good ; it pictures the world of joy, the forms of light, the companionship of angels, the white robes and palms of victory, the countless multitude of those who “ follow the Lamb whithersoever He goeth,”² the delight which will be experienced in the Vision of GOD, the blessedness of dwelling everlastingly in His Presence, of which S. Paul says : “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love Him, but GOD hath revealed them to us by His SPIRIT.”³ Hope feeds upon this revelation. Heaven alone is its final object.

But it is not the whole of heaven upon which hope gathers its intensest longings. It is not upon heaven as a spectacle, but as a home, that it delights to dwell. When CHRIST left His disciples, He told them that He went to prepare a place for them. Each soul has a particular place allotted to it in the kingdom of the blessed. Hope appro-

¹ Rom. viii. 24.

² Rev. xiv. 4.

³ 1 Cor. ii. 9, 10.

priates the reward—"Henceforth, there is laid up *for me* a crown of righteousness."¹ I may roam amongst the mansions of bliss; I may depict the joys of the saved; I may traverse the different orders of angels; I may watch martyrs, virgins, saints, and penitents, and compare their varied glory; I may listen to the anthems of the redeemed, and the rapture of their song; but if there is no reward for me, if there is no mansion, no form of glory designed for me to wear, no portion in God for me, my gaze may be one of faith, it cannot be the gaze of hope. Through hope, the will puts forth its powers to lay hold of, and appropriate, the prize; there must be then a prize set before it, and the possibility, through whatever difficulties, of obtaining it; if not, there can be no ground for its exercise. The philosophy which says, "that mankind can perfectly well do without the belief in a heaven"² displays its ignorance both of man's nature and of his reward. It regards hope as a sordid movement of the soul, and the living for heaven but a species of far-sighted selfishness or "other-worldliness."

There is almost something humorous in the way Positivism borrows an idea from Christianity, exaggerates it, and then tries to turn it into a weapon against Christianity. God has made man with this ceaseless craving for some future satisfaction, and in Christianity God supplies him with an adequate object for his hopes. This correspondence between Christianity and the instincts and affections of the

¹ 2 Tim. iv. 8.

² Mill.

human soul affords a strong presumption, to say the least, that both are from the same author. But to live for an earthly future and for a heavenly one are two distinct things. The object of hope is spiritual, something distant, is not simply happiness, but Blessedness. It is not merely an enjoyment of some gift, but the possession of GOD Himself. It is not merely pleasure but holiness. "Altruism" is the lower part of brotherly love exaggerated. It is the love of bodies without souls, of man without GOD, of earth without heaven. Individual life is swamped in what is called "the organism of humanity." Christianity, on the other hand, holds in true balance the respective claims of corporate and individual existence ; it is founded on the principle of self-sacrifice, and yet inculcates true self-love. To pretend to love our neighbour without the love of our own soul is a factitious and inflated form of self-forgetfulness. Duty to oneself is as essential as duty to our neighbour, and is made the measure of it, for it is written, "Thou shalt love thy neighbour *as thyself*."¹ The sanctification of the unit is that which is alone within our own power. The future well-being of society can be no adequate object of hope, if ourselves and society too have only a short-lived existence. Hope must reach out into the infinite. No object can satisfy its longings save that which is Eternal. "When I awake up after Thy likeness I shall be satisfied with it" is the utterance of the Psalmist, dictated by the SPIRIT of GOD, with which con-

¹ S. Matt. xxii. 39.

sciousness David sustained himself in his trials ; and such too, is the aspiration of the Christian. He labours for others, not merely for their earthly happiness, or for that of their descendants, as the Positivist does ; but for their well-being both in time and for eternity. The absorption of his gaze on the Glories of the Heavenly Country has not made him forgetful of the needs of others in this life, as the manifold charities which Christianity alone has called into existence bear witness. In Christianity the value of the present and of the future, of individual and of collective life, are both duly appraised. The Reward is held before the soul not as something to be striven for in a mercenary spirit, but as the accompaniment of Love. The hopes and fears of the Gospel hold a real, but not the highest place amongst its motives ; they are inchoative to, or the accompaniments of, a higher principle, that of the Personal Love of CHRIST. Moreover, though hope is the virtue by which each thirsts for his own portion in GOD ; yet the Church Triumphant is regarded at the same time as a vast company, not of individuals each separately enjoying his own Beatitude, but of members closely knit together into One Body, the joy of each being the joy of all, through a complete interchange of experiences and community of interests. The hope that we shall emerge from the present state of trial and imperfection and be brought into that Perfect Society is no sordid affection, but an act of homage to the Character of GOD ; it lays hold of the Divine Goodness and regards GOD as a FATHER, and

therefore trusts His Benevolence,—yes, and His Justice too, in rectifying the inequalities of this present life by the Retribution of the life to come. When the Psalmist saw the ungodly in prosperity and the righteous oppressed, it was the Vision of the Future which alone sustained his confidence in the rectitude of God's Providence,—“Thou shalt guide me by Thy counsel, and afterwards receive me to glory.”¹

Hope, then, as it plays such a conspicuous part in the natural life, is also a spring of spiritual energy and a safeguard in the supernatural life. The pricelessness of the reward, the greatness of its Cost,—the Cross of CHRIST, the awful result of falling short of it, stimulate the soul to make every effort to ensure it. Those glowing words of the Apostle are the true expression of hope—“forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD in CHRIST JESUS.”² He looks upon himself as running a race, and as having an arduous task before him; if by any means he “might attain unto the resurrection of the dead.”

Eternal Life being set before the soul as a prize, possible to be won, yet possible also to be lost, nay, easy to be lost; and hope being a certain confidence of obtaining that eternal life through the assistance of Divine grace; and prayer and Sacraments being the chief means in our power

¹ Ps. lxxiii. 24.

² Phil. iii. 10—14.

of gaining and developing that virtue ; it follows that a sense of the importance of the issues will stimulate us to pray, and further that it will make us diligent and fervent in the use of Divine Ordinances. Hope cannot be sustained without prayer ; and the HOLY SPIRIT is not only the Author of hope, but also of the means of its support. "Prayer is the voice of hope." Hence the Apostle speaks of hope and prayer consecutively ; "for we are saved by hope ; but hope that is seen is not hope : for what a man seeth why doth he yet hope for ? but if we hope for that we see not, then do we with patience wait for it. Likewise the SPIRIT also helpeth our infirmities : for we know not what we should pray for as we ought : but the SPIRIT itself maketh intercession for us with groanings which cannot be uttered."¹

The "help" which the HOLY SPIRIT is here said to give in prayer may be regarded in three ways. To ensure an answer to prayer, besides the condition that the person who makes the prayer should be in a state of grace, or at least in purpose rising out of sin, it is further necessary that the object which is sought be a right one, and that the petition should be offered with suitable dispositions. Now the SPIRIT first helpeth our infirmity as to the object sought—"we know not *what* we should pray for." Either a temporal good may be sought, which from our shortsightedness we do not see would be really prejudicial to our eternal interests ; or a spiritual good may be asked for, the prayer for

¹ Rom. viii. 24—26.

which is prompted by a disguised ambition, a desire to surpass others or gratify our self-love, by a secret craving for the right hand and the left in CHRIST'S Kingdom to which the reply may again be fitting, "ye know not what ye ask ;"¹ or the petition which is made may be actuated by human passion and a zeal not according to knowledge, which would call down fire from heaven upon those who thwart our plans or misunderstand our actions ; or desire may be expressed at a wrong time, when the hour is not yet come, and delay in granting the request is necessary for reasons known to GOD : these are some ways in which unconsciously we may err in the very object we are seeking, or in the motives and dispositions with which it is sought ; and the SPIRIT comes to our aid to give us clear views of our necessities, to manifest more fully the Divine Mind, to correct as they ascend the faltering utterances of our hearts, in short, first to suggest *what* we should "pray for."

Again, the SPIRIT helpeth our infirmities by not only teaching us what we should pray for, but also how to pray in a right way "*as* we ought." Prayer must be offered in a lowly spirit, with attention, fervour, and perseverance, to be acceptable to GOD : and the HOLY SPIRIT manifesting to the soul its unworthiness produces lowliness ; and revealing the Love and Majesty of GOD kindles fervour and sustains recollection ; and fortifies the will to continue the struggle when nature unaided would give up ; and thus, in

¹ S. Matt. xx. 22.

the act of praying, supplies the dispositions to those who are sincerely desirous of forming them which are one condition of success.

This subjective action of the SPIRIT on the mind and heart of man in reference to prayer, presents no additional mystery beyond that which belongs to the general law of inspiration ; but the Apostle proceeds further to describe a third operation of the SPIRIT of partly an objective kind, which though possibly involved in the Title¹ with which CHRIST announced the Coming of the HOLY GHOST, is only in this one passage mentioned—"but the SPIRIT itself

¹ ὁ Παράκλητος. "Advocate" is the classical sense of this term, and the one given in S. John's Epistle, (I. ii. 1,) but from the connection in which this Title is found in S. John's Gospel early writers mostly considered it as equivalent to "Consolator." S. Augustine interpreted it in both ways, and Pearson does the same, "the Comforter *or* Advocate, Who is the HOLY GHOST." Hammond and Bengel give prominence to the idea of advocacy, the former says on S. John xiv. 16, "The word *Paraclete* in the Greek comes from a word of a large and so ambiguous signification, and consequently may be rendered *advocate*, *exhorter*, or *comforter*, and every one of these do fitly accord to the offices of the HOLY GHOST among the Apostles and ever since in the Church, and therefore ought not to be so rendered by any one of these as to exclude the others, but to be left in the latitude of the signification which belongs to the Greek word : yet the truth is, one notion there is of the word, which seems especially to be referred to, both here where He is called *Paraclete* and at ch. xvi. 8, and that is the first notion, that of *advocate*, or *interlocutor*, an advocate of the Christian's cause with GOD (Rom. viii. 26) and so also with men (S. Matt. x. 20)." Hammond's assertion, however, that the *primary* idea of the word in the Gospel is that of advocacy is hardly tenable.

maketh intercession for us with groanings which cannot be uttered.”¹ S. Paul reveals here some deeply mysterious transaction in the Courts above. It may not be supposed that the SPIRIT actually prays to the FATHER, for prayer is the act of a *creature*, and therefore could not be offered by One Divine Person to Another, without the hypostatic assumption of a created nature. Those who of old interpreted the passage in this way, were aware that such a view involved a disbelief in the Divinity of the HOLY GHOST.² Neither can it be imagined that the Blessed SPIRIT by this act in any way trenches upon the office of the One Mediator, an office of which CHRIST is solely capable, in that He is “inferior to the FATHER, as touching His manhood.”³ CHRIST is our Advocate with the FATHER as the High Priest and Representative of Humanity, and pleads His Merits on our behalf. CHRIST’S office as Mediator is the result of the union of the Human Nature with the Divine in His Person, and His Intercession is an independent act. It is represented as continuous—“He ever liveth to make intercession for us”⁴—and not only an action which is stirred by the creature’s supplications.

The SPIRIT’S intercessions, however, it may be believed, are not to be explained by simply pointing to that action on the mind and will which we call “inspiration,” and which has already been noted; the language of the

¹ Rom. viii. 26.

² Macedonius.

³ Athanasian Creed.

⁴ Heb. vii. 25.

Apostle is too explicit to be reduced to such an interpretation as "the SPIRIT is said to intercede, because He prompts us to intercede." S. Paul rather implies that the SPIRIT has some proper intercessory action, the vehemence of which atones for the feebleness and languor of our supplications. The third operation of the SPIRIT, then, is not in us, but in Heaven, where "He exposes in the Court of the Holy Trinity our desires." CHRIST'S Intercessions are His own and not only ours offered by Him; they originate in Him, they are the fruit of His Passion: the HOLY SPIRIT'S Intercession, on the other hand, is not any act of prayer of His own, for being only Divine, He cannot pray; but He presents our prayers, making them His own, perfecting them in His love, and supplying their defects. Thus, whether we pray or not, CHRIST'S Intercession goes on; but the intercessions of the SPIRIT depend upon our prayers and concurrence with His grace. The HOLY SPIRIT first prompts us to pray and aids us to pray aright; and then, in some unutterable manner, exposes our desires before the FATHER.

In these three ways the HOLY GHOST helpeth our infirmities in that action which has been called "the interpreter of hope," prayer. The vision of Glory is seen by faith, and appropriated by hope; but we are yet in the thick of the conflict, and the voice of prayer must ascend for help. "The SPIRIT itself maketh intercession for us." Oh! with what solemnity does this sentence invest every act of devotion! If we were fully impressed with the

thought that the HOLY SPIRIT was sharing in some mystery our very aspirations; that the breathings of prayer were partly divine; that, as they rose up before GOD there was something of GOD in them; that "the mind of the SPIRIT"¹ had conceived them, and prompted us to offer them; that He was dependent, so to speak, on our providing Him with subject-matter for His wondrous "intercession;" and that we can set in motion some mysterious interpellation amongst Divine Persons,—with what fervour, with what recollection, with what confidence, should we express our wants to GOD!

Again, it is through the power of hope that the HOLY SPIRIT supports the soul, when it is smitten with compunction for sin. He acts as "the Comforter," lest any one "should be swallowed up with overmuch sorrow."² This office became a necessity, not only because of natural sorrows, for the world was full of them at all times; but because of the intensity of the supernatural sorrow which the Presence of the same SPIRIT would create. The Cross was to become the centre of a new sorrow, when the SPIRIT of grace and supplications was poured upon the inhabitants of Jerusalem, and mankind looking on Him Whom they had pierced verified the prophecy, "they shall mourn for Him;"³ this sorrow was not an accident of human condition, but an ever-spreading and abiding grief for sin, which resulted from and formed a basis for the action of

¹ Rom. viii. 27.² 2 Cor. ii. 7.³ Zech. xii. 10.

the Comforter. The first revelations of sin, or of its hateful remembrances, the errors, shortcomings, omissions which burden the conscience, would wear an irretrievable aspect, did not the SPIRIT of Hope come to the rescue. The powers of the soul would collapse, did not the Comforter cheer the wounded spirit with the hope of pardon, restoration, future holiness, and final glory. The bow of Mercy spans the dark cloud of sin. As the contemplation of Divine Justice generates fear, so the apprehension of GOD'S Blessed Attribute of Mercy produces hope. Not only in the commencement, but in every stage of the spiritual life, the Comforter is needed to instil this virtue. The "hope that maketh not ashamed"¹ is required to raise the soul from its many falls, and to inspire it with confidence, that it will finally overcome all the clinging faults of nature. It is the cork on the fishing-net which keeps it from sinking. It is the "anchor"² which holds the ship firmly amid the blustering winds and waves which assail it. Whatever besetting sin has to be conquered; whatever evil inclination, fortified by repeated acts, has to be uprooted; hope doubts not of ultimate success. It is to sin against hope, to imagine that any fault cannot be subdued,—that it will have dominion over us until we sink into our graves; it is to suppose, that GOD'S SPIRIT will not fulfil His entire purpose, and that we can be tempted beyond that we are able without a way of escape.³ Hope leads the soul to

¹ Rom. v. 5.² Heb. vi. 19.³ I Cor. x. 13.

expect that the particular obstacle in its path will at last be surmounted,—“with the help of my GOD, I shall leap over the wall.”¹ Not only in ceasing to do evil, but in learning to do good, in the formation of virtues, in faithfulness to high vocation, in attaining union with GOD, the Comforter fulfils His office, but in the former as Consoler, in the latter as Stimulator; in either case we “abound in hope through the power of the HOLY GHOST.”² “Hope maketh not ashamed.”³ GOD will be found true to His promise. There are two grounds, S. Bernard says, on which hope rests without fear of confusion,—the effusion of the Blood of JESUS, and the effusion of the SPIRIT. These two are mentioned in immediate succession by S. Paul—The effusion of the SPIRIT; “the love of GOD is shed abroad in our hearts by the HOLY GHOST Which is given to us,”³—the effusion of the Blood of JESUS; for “when we were without strength, in due time CHRIST died for the ungodly.”⁴ These two are the security that hope shall not make ashamed, because they are the highest manifestations of GOD’s Love for man.

But although there is a certainty of not being ashamed from any failure of GOD’s promises, there is no such certainty on man’s side. It is a feature of the virtue of hope that the attainment of the reward must have an element of uncertainty in it, viewed on our part; unless we have

¹ Ps. xviii. 29.

² Rom. xv. 13.

³ Rom. v. 5.

⁴ Rom. v. 6.

received a special revelation from God, assuring us of salvation, as S. Paul had of his approaching martyrdom.¹ This virtue does not rest upon an absolute assurance of salvation, but upon a fair and happy prospect of it. "Once in grace, always in grace" is Calvinistic, not Catholic, doctrine. Spiritual writers have regarded it as one part of the HOLY SPIRIT'S office as the "Comforter," to solace the soul while yet in a state of insecurity. S. Bernard trembled when he read the text, "no man knoweth either love or hatred by all that is before them;"² that is, "whether he would be found worthy of the one or the other at the last." On the human side there is ever some possibility of failure. Nevertheless, the reward which is contemplated is not an imaginary one, unless it is obtained; it is a reality, whatever may be the issue. We were created to possess it. Our portion in God differs from every other; it matches our own being. We have fountains of joy within us, which that glory will open; untold capacities of life, which it will unlock and call into exercise. Each one can say, it is "laid up" for me; the only doubt of receiving it arises from the freedom of our will, and the power of the flesh, the world, and the Devil to seduce us. God, in His thought of each reasonable creature, assigns that Bliss as his appointed portion.³ He contemplates that form of beauty for which He called each soul out of nothingness into

¹ 2 Tim. iv. 7, 8.

² Eccles. ix. 1.

³ That is, according to the "antecedent Will" of God, 1 Tim. ii. 4.

being, and robed it with His grace. Yet we are exhorted not to be "high-minded, but fear."¹ And CHRIST from His Throne in Glory uttered the words of solemn warning, "hold that fast which thou hast, that no man take thy crown."²

To empower the will to be faithful to Him in special difficulties and danger, the HOLY SPIRIT communicates a Divine gift, as auxiliary to Hope,—the gift of Fortitude. Fortitude, or ghostly strength, is that whereby we "may be able to withstand in the evil day, and having done all, to stand."³ The attainment of the object of hope being on the human side uncertain and surrounded with difficulties, the Comforter fulfils His work in providing the soul with an operation of grace and a gift, to enable it to endure unto the end.

The operation of the HOLY GHOST to which I refer is that which S. Paul describes in the chapter—so rich in revelations about the SPIRIT, the eighth chapter of the Epistle to the Romans, when he says, "the SPIRIT itself beareth witness with our spirit that we are the children of GOD."⁴ This witness of the SPIRIT is not, as some have imagined, some inward utterance which gives the soul an absolute assurance of salvation; such an assurance does not belong to the ordinary laws of grace, and the expectation of it is apt to land men in presumption or despair. The SPIRIT witnesses with our spirit first by those effects of His Presence, which cannot be ignored, namely, the

¹ Rom. xi. 20. ² Rev. iii. 11. ³ Eph. vi. 13. ⁴ Rom. viii. 16.

moral and spiritual improvement in our character which may be discerned by those who have yielded themselves up to His guidance. He witnesses *with*, not to, our spirit ; there is, so to speak, a concurrence of testimony, as the inner spirit faithfully accords with the Divine lights and inspirations which are received. But besides this solid ground of hope from the manifest advancement in personal holiness, there may be vouchsafed to the soul some foretastes of bliss, which S. Paul calls "the earnest of the SPIRIT,"¹ a drop from that river which maketh glad the City of GOD, a joy which carries with it a high degree of persuasion that the inheritance will be secured, and with which the Comforter occasionally soothes the soul, especially towards the close of life's journey, in the uncertainty of the issues of the conflict.

What an illustration have we of this operation of the SPIRIT, in the experiences of the "Doctor of Grace" and his mother. It was "as the day drew near on which she was to depart this life,"² that Monica sat with Augustine at a window which overlooked the gardens and quay of Ostia. Beyond was the blue sea, and above the bright canopy of heaven. But their thoughts and affections rose up from the scene of natural beauty to the "Land of far distances," to the Heavenly Country, and they talked of the glory of the City of GOD, its streets of gold, its jewelled walls, its radiance, its joy, its unbroken peace. Oh how

¹ 2 Cor. i. 22.

² Confessions, bk. ix. ch. 10.

sweetly they conversed, that mother and that son,—the gift of many tears and prayers! They “panted with the mouth of their heart” after eternal things, for a sight of the King in His Beauty; and as thus they communed about and longed for Celestial Bliss, they “touched it for a moment with the whole bound of their hearts,” and tasted the “firstfruits of the SPIRIT.” Modern art¹ has familiarized us (as well as the “Confessions”) with this touching event in their spiritual history. The upward gaze of the mother as she clasps her son’s hand in both her own, is a picture of natural and spiritual affection, a lovely combination of nature and grace!

The gift of Fortitude strengthens the soul both for action and suffering. It gives us the courage to undertake great things for God, and to carry them through, and to suffer for Him. The virtue of fortitude differs from the gift, both in its source, in the sphere of its exercise, and in its end; it is derived from nature, deals with that which is visible, and seeks oftentimes honour and glory as the reward of heroism. The gift, on the contrary, is infused by the HOLY GHOST, strengthens the soul against all difficulties and dangers, natural or supernatural, and has for its aim the glory of God; it is needed more in suffering than in action, and its highest degree is of a passive character. Action delights nature, and imparts a certain pleasure in

¹ “I know few things in the compass of modern art that can be compared to this picture.”—Sacred Art, Mrs. Jameson, vol. i. p. 315.

putting its forces to account ; action, too, may be the result of excitement and effervescence ; but in continuous silent suffering, Fortitude reaches its highest ideal. By means of it, temptation, hardship, danger, persecution, exile, and death, are calmly faced. "The highest temper," says a writer, "of physical courage is not found in action but in repose. All physical effort relieves the strain, and makes it easier to persist unto death." This gift CHRIST displayed, when, on the approach of Judas, He said to His disciples, "Rise, let us be going : behold, he is at hand that doth betray Me."¹ This gift CHRIST exhibited not only in going forth to meet His Passion, but in the actual endurance of it. "In all the world's annals," says one who only views our LORD as Man, "there is nothing which approaches, in the sublimity of its courage, that last conversation between the peasant prisoner, by this time a mass of filth and blood, and the Roman procurator, before Pilate led Him forth for the last time, and pleaded scornfully with His nation for the life of their King."² This gift made the Apostle, who had denied CHRIST at the question of the Jewish maid,³ confess Him before the High Priest and the assembled council of the Jewish nation.⁴ This gift prompted S. Paul to shake off the feelings of natural sorrow at parting, and to exclaim, "I am ready,

¹ S. Matt. xxvi. 46.

² "The Manliness of CHRIST," by Thomas Hughes, Q.C., p. 150.

³ S. Matt. xxvi. 69.

⁴ Acts v. 17-42.

not to be bound only, but also to die at Jerusalem for the name of the LORD JESUS.”¹ This gift strengthened the martyrs—some in youth, and some in the prime of life—to sacrifice their lives for the Truth of CHRIST; “the noble army of martyrs” is the standing evidence of its power, throughout all ages; hence it finds its grandest expression on Calvary! If the Christian life is continual warfare, fortitude will be ever needful for the soldiers of the Cross. The soul, when tried, is upheld by the gift of Fortitude, is “strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness.”² “We cannot attain to great rewards unless through great labours.”³ But its presence is most needed to repel the temptations which surround the soul, as it enters the valley of the shadow of death. When languor steals over the spirit; and the power of invisible enemies is felt; and the perils of the last struggle are at hand; Fortitude stays the trembling heart, and the SPIRIT soothes the fears of nature, as the Psalmist says—“In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul.”⁴ And “in the last dread hour” this gift supplies strength to endure to the end.

But Fortitude has its province in action also; it makes the soul eager to achieve much for GOD, makes it brave separations most painful to the affections, and inspires it

¹ Acts xxi. 13.

² Col. i. 11.

³ S. Greg. Hom. in Evang. xxxvii.

⁴ Ps. xciv. 19.

with a certain confidence in the accomplishment of grand designs. The prodigious strength of Samson is a physical image of the energy which it supplies to the soul in overcoming obstacles, and vanquishing foes. It is in the might of this gift that S. Paul makes the bold assertion, "I can do all things through CHRIST Which strengtheneth me."¹ The Church, inspired with this gift, is like the "tower of David" of which the Spouse in the book of Canticles speaks, "whereon there hang a thousand bucklers, all shields of mighty men."² From the desire which Fortitude excites to do or suffer great things, it has been regarded as opposite to the vice of *sloth*. Sloth produces pusillanimity, indifference, wandering of mind, weakness of purpose, malice and rancour: Fortitude is associated with magnanimity, fervour, concentration of mind and aim, kindness and gentleness. This eagerness to promote the interests of God connects Fortitude with the Beatitude, "blessed are they that hunger and thirst after righteousness," whilst its powers of endurance ripen in the Fruits of *longsuffering* and *patience*.

Further, the will is strengthened by the grace of Confirmation, and by the habitual reception of the Holy Eucharist. Strength is the special effect of "the Laying on of Hands." In Confirmation the soul becomes the seat of new operations of the HOLY SPIRIT. Its effects may be thus enumerated: (1) the fulness of the SPIRIT; (2) increase of grace; (3) by it we are made "perfect Christians;" (4) we

¹ Phil. iv. 13.

² Song of Sol. iv. 4.

receive strength to confess the faith of CHRIST; (5) and a spiritual mark or *character*.

In Confirmation, the HOLY SPIRIT is given to the soul. When the Apostles, Peter and John, went down to Samaria, and laid their hands on those who had "received the word of GOD," "they received the HOLY GHOST."¹ It is necessary to bear in mind that this is the purpose and end for which Confirmation was instituted, as it is not an uncommon error to regard the renewal of baptismal vows as the essence of this Ordinance, and thus to give it a merely subjective value. If the renewal of baptismal vows be the essence of Confirmation, then the Anglican Church almost alone has preserved this Apostolic Rite; and that only since A.D. 1662, when the renewal in question first formed a part of our Confirmation Service. Confirmation is not merely a ceremony when young people make a public Profession of their Faith² and receive an Episcopal Blessing, which they might do at any other time; but an Ordinance whereby the SPIRIT'S Presence is increased in the souls of the baptized. It must not be raised to the same level of "Sacraments, in such signification and meaning"³ as Baptism is one, for our Church, in accordance with the teaching of "ancient authors,"

¹ Acts viii. 17.

² The custom of having godparents as witnesses at Confirmation has with us fallen into desuetude. But it is distinctly ordered both in the Rubrics and Canons. In the Rubric by the words, "Every one shall have a godfather or a godmother, as a witness of their Confirmation." And in the 29th Canon (A.D. 1603) it is directed that godparents "to any child at christening or Confirmation shall be communicants."

³ Homilies, Book II. 9.

makes a distinction between the two great Sacraments of the Gospel and the five lesser Rites.¹ The term Sacrament which was widely used by the Fathers, is referred in the Prayer Book to the Two Ordinances, of which we have the record that they were “ordained by CHRIST Himself.”² Of the institution of Confirmation there have been different opinions. Some attribute it to Apostolic, or Ecclesiastical origin.³ But a higher view of the Ordinance, and one more consistent with its greatness, is that the grace of Confirmation was included in CHRIST’S promise of the Comforter to His Church, and its mode of communication was imparted to the Apostles when the Risen LORD spoke to them “of the things pertaining to the Kingdom of GOD.”⁴ CHRIST is either directly or indirectly the author of it. There is no evidence in the Acts of the Apostles that the Apostles originated the Rite of Confirmation. On the contrary in the Epistle to the Hebrews, the inspired author enumerates “the Laying on of Hands” as amongst “the principles of the doctrine of *Christ*.” It has been well said, “no one could speak of a valediction or a benediction as one of the rudiments of religion. But the pouring into a

¹ Bishop Cosin speaks of Confirmation as “this Holy Sacrament,” but he adds that he employs “the sacred title in a subordinate sense as an outward and visible sign of an inward and spiritual grace indeed; but not known to be certainly of CHRIST’S institution, nor ‘generally necessary for salvation.’” And in the “Homilies” marriage is distinctly called a “Sacrament,” “the Sacrament of Matrimony knitteth man and wife in perpetual love.”—On “Swearing,” p. 59.

² Catechism.

³ Summa, III. lxxii. 1.

⁴ Acts i. 3.

human soul of that gift—which is to be had only from God Himself—which we call grace. . . . is a doctrine indeed.” The “SPIRIT-birth is ever connected in the language of the New Testament with Christian Baptism, and the SPIRIT-growth is as commonly spoken of and set forth as ministered to men by the laying on of hands.”¹ Confirmation is the complement of Baptism.

The renewal of baptismal vows is only a preparation for the reception of the grace of Confirmation; and as such is a most useful adjunct to the Rite. It can never, however, be too strongly enforced that those who are presented to the Bishop, come *to be* confirmed, and not merely to confirm themselves.² They come to be acted upon by God. The essence of Confirmation consists in the Laying on of Hands as a visible sign of an invisible grace,³ accompanied with certain words used by the Bishop who is the minister of Confirmation. By means of this Ordinance the soul receives an increase of grace. Our LORD said, “I am come that they might have life”—this is the gift of Baptism. “And that they might have it more abundantly”⁴—this is the gift of Confirmation. God “giveth *more* grace,”⁵ says

¹ “oy Life,” Sermons by the present Abp. of Canterbury, p. 320.

² It is not forgotten that in the Preface to the Order of Confirmation the words occur, “that they may ratify and *confirm*” what their god-parents promised for them. But the word “confirm” was originally “confess,” and was altered in 1552—“Out of pure love for a synonym.” Vide Blunt’s “Annotated Book of Common Prayer” in loc.

³ Vide note, p. 280.

⁴ S. John x. 10.

⁵ S. James iv. 6.

S. James ; it comes to us as it were by instalments. The grace of Confirmation is not that which brings about a passage from death unto life, as grace does in Baptism ; but is a grace upon grace, perfecting the baptismal endowment. Its specific effect is *strength*. This is true of all means of grace, but the strength which is given is diverse according to the different needs of the soul. Thus, Baptism gives strength for innocence : Confirmation, strength for combat—strength to overcome temptations, and to bear adversity. The Western Church has wisely, since the Middle Ages, reserved its ministration, until the time of life when temptations begin to attack the soul with a greater violence than is experienced during the undeveloped age of early childhood. Confirmation gives the soul the strength not only of resistance of the world, the flesh, and the Devil ; but also the moral courage to confess the Faith of CHRIST in the face of opposition.¹ At a time when the heat of passion and the fascinations of the world have a peculiar power and charm from their novelty, the unction of the SPIRIT is an opportune gift, as Keble teaches us—

“Draw, HOLY GHOST, Thy sevenfold veil
Between us and the fires of youth.”

At this time of need, by Confirmation the Seven Gifts of the SPIRIT are increased, not, as it is sometimes represented,

¹ In the Latin Rite the Bishop at Confirmation gives a little blow on the cheek of the person to be confirmed, the meaning of which is that he must be ready to suffer all kinds of insults and injuries if called upon to do so for the faith, and bear them patiently.

first given. Where the SPIRIT is, His gifts are. They are like the rays inseparable from the sun, and are given to us in Holy Baptism. They are a part of our spiritual endowment at the Font. There is an enlargement of their presence and operations in Confirmation. The HOLY SPIRIT makes us "perfect Christians" through the reception of "the Seal of the LORD," that is, it need hardly be said, perfect *in posse*, not in attainment. The soldier has not won the battle, because he is completely equipped for it. The Christian is supplied with all the accoutrements for his spiritual warfare. He will need continual sustenance, but his armour for life is complete. "In Baptism we are washed," says one of old : "in Confirmation we are fortified." Thus, whilst Baptism has its correlative in the Baptism of CHRIST, Confirmation finds its counterpart in the Pentecostal Gift to the Apostles. The latter was pre-eminently to them a gift of strength. They were already soldiers of CHRIST, but they tarried in Jerusalem until they were invested with their armour.¹ They received strength to confess CHRIST, which they had failed to do before. In Confirmation there is a special grace given whereby we may keep the Faith. To be unwavering in our loyalty to "the Truth as it is in JESUS" is a mark of spiritual manhood, as to be "tossed to and fro and carried about with every wind of doctrine by the sleight of man" is the mark of "children."² Not only in times of persecution by means of violence ; but also amid the subtle, and often-

¹ S. Luke xxiv. 49.

² Eph. iv. 14.

times more dangerous, temptations of ridicule and scorn, as well as in the inner conflicts of flesh and spirit, this strength is required in order that we may unflinchingly take the side of CHRIST.

The spiritual mark or character which is imprinted on the soul at Confirmation, or the outward signing of the recipient of this grace with unction, has sometimes given this Ordinance its name.¹ S. Cyprian says, "Those who have been baptized are presented to the prelates of the Church in order that, by prayers and imposition of hands, they may receive the HOLY GHOST and be perfected in Christianity by the Seal." S. Paul speaks of being "sealed with that HOLY SPIRIT of Promise,"² and of our being sealed by the SPIRIT "unto the Day of Redemption."³ Character is a certain spiritual capacity for the performance of certain actions, a mark of difference, separating its possessor from others who have not received it. It is not exactly a grace, for it remains in the soul which has forfeited the favour of GOD. It is an everlasting possession of blessing or shame in the life to come, a glory or a disgrace. When used aright, it has an effect upon all subsequent Sacramental life, aiding the soul, for instance, with regard to its belief in, preparation for, reception of, and witness to, the Holy Eucharist. Such, then, is the work of the HOLY GHOST in,

¹ "Signaculum Spirituale et Dominicum." "Signaculum Vitæ Æternæ."

² Eph. i. 13.

³ Eph. iv. 30.

and the effects of the due reception of, the Ordinance of Confirmation. But it must be approached by those only who are free from deadly sin, and who have the right dispositions of mind and heart, in order that these gifts may be received. As it is the first grace of the kind *actively* received, for Baptism is usually administered in infancy; and as Confirmation can never be repeated, the importance of drawing near to it after careful preparation, with a clean conscience, with true faith and earnest desire, cannot be over-estimated.

Further, the Holy Communion is an unfailing and constant source of strength, and therefore is rightly mentioned in connection with the gift of Fortitude. The HOLY GHOST co-operates with our LORD in the Mystery of the Holy Eucharist as in all His other acts. In the Greek and Eastern Liturgies in the Form of Consecration this truth is more manifest than in the Western Rite. Though the force of consecration is to be attributed to the utterance of the words of Institution over the sacred elements, which are not only "descriptive" but "effective;" the invocation of the SPIRIT, or some equivalent, was anciently in the East a part of the consecrating act.¹ In the First Prayer Book of Edward VI., in the Canon, we are taught to pray, "Hear us, we beseech Thee, and with Thy HOLY SPIRIT and Word vouchsafe to bless and sanctify these Thy gifts," and similar

¹ It is to be observed that the Eastern Church at the last session of the Council of Florence, A.D. 1438, in reply to Eugenius IV., admitted

words occur in the Scotch Liturgy. The Latin Liturgy, however, has been said to contain "an implied invocation of the HOLY GHOST,"¹ the equivalent of which in our Prayer Book is to be found in the words in the Prayer of Consecration, "Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we, receiving these Thy creatures of bread and wine according to Thy SON our SAVIOUR JESUS CHRIST's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood." In the American Prayer Book² the Invocation is placed after the Prayer of Consecration, a position which Eastern antiquity appears to have assigned to it, but its place before the Act of Consecration is more consistent with the teaching of the West. Whatever may

the truth of the Western doctrine that Consecration was wrought by the words of Institution. On the other hand, the Eastern Church has since rejected the authority of the Council in question, and disowns the answer which was given to the Pope as representing the mind of the Greek Fathers. But S. Chrysostom attributed to the words of Institution the force of Consecration. (Hom. lxxxii. S. Matt.) And the fact that "there is no trace of any prayer for the HOLY GHOST to bless and consecrate the elements in the ancient Liturgies of Milan, Italy, and Rome," is decisive that such invocation is not *essential*. Orig. Liturg., W. Palmer, Vol. II. p. 137. "Beautiful as the Oriental Invocation is, we cannot think it necessary." Bp. of Salisbury "On the Holy Communion," p. 102.

¹ "Dissertations on the Eastern-Catholic Communion." By William Palmer, M.A., p. 119.

² In the Revised American Prayer Book it was suggested that the *Invocation* be put into a distinct paragraph, as is now done in the case of the *Oblation*. Report of the Joint-Committee, p. 29.

be the verbal differences or distinctions as to position or prominence with regard to the Invocation of the HOLY GHOST, it is evident that the Blessed SPIRIT has a part in the Eucharistic Mystery. He through Whom our LORD offered Himself without spot to GOD concurs in every Re-presentation of that Offering : and He Who came upon the Blessed Virgin to bring about the Mystery of the Incarnation also descends upon the earthly elements to sanctify and hallow them. Moreover, where One Person of the Deity is, there the other Persons are present by "circum-incession ;" so that the words of our LORD are fulfilled in a special sense in the Holy Eucharist, not only of the FATHER, but also of the SPIRIT, "*We* will come unto" them, "and make Our abode with"¹ them.

The strength, then, which the Blessed Sacrament imparts enables the soul to persevere, for CHRIST said, "he that eateth of this bread shall live for ever,"²—not, as S. Jerome explains, a corporeal or material life, but a spiritual and supernatural one. This endurance unto the end was typically represented in the sustaining power of the food which the angel showed to Elijah the prophet, "He went in the strength of that meat forty days and forty nights unto Horeb, the Mount of GOD."³

The first weakness of the will,—the love of the present instead of the eternal future,—is removed by the presence of Divine Hope. Through Hope, we realize our capacity for Eternal Bliss, and trust by a diligent use of the means

¹ S. John xiv. 23.

² S. John vi. 58.

³ I Kings xix. 8.

which are in our power we may attain it ; and through Fortitude, the will is strengthened to meet all dangers, and to make whatever sacrifices are required of it. Not only virtues and gifts, but Sacraments are vouchsafed to fortify us for the warfare. The struggle may be commenced by resolutely meeting slighter forms of temptation and danger, in preparation for greater conflicts. Even if we are by nature deficient in courage, timid and distrustful ; grace can supply all our need, and make its presence the more conspicuous by its triumphs over faults of character. All types of character, weak or strong, can be sanctified. The HOLY SPIRIT by His Presence, His gifts and graces, and Sacramental operations, can come to the rescue of a feeble nature and transform it, for it is written, " He giveth power to the faint, and to them that have no might He increaseth strength They that wait upon the LORD shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk and not faint."¹

II. The will is yet capable of a higher bound than this. Hope is only its first elevation. There is still the element of self-love in it, though in a pure and orderly state ; self-love has passed, from a readiness to gratify fallen inclinations, into a true love of the soul. The absorbing thought as yet is, " what GOD will be to *me* hereafter ; and what bliss and joy I shall experience in His Presence." The perfect healing of the will is accomplished by the infusion of the

¹ Isa. xl. 29, 31.

SPIRIT of love ; “the love of GOD is shed abroad in our hearts by the HOLY GHOST Which is given to us.”¹ The love of GOD Himself is the highest motive of action, and the greatest virtue that the SPIRIT can bestow ; it is the reflection of His Person.

The moral Perfections of GOD are infinite ; but they are the same in essence as the like qualities in ourselves, so that we can in a measure know them ; the difference is in degree. Love therefore in GOD is the same as love in the creature, if the affection of the latter be worthy of the name. To say that the same word is used in one sense of man and in altogether another of GOD is simply to take up the position of the Agnostic. Spinoza went further, and denied that our faculties of mind and will have any resemblance at all to those Attributes in the Deity. We who believe that man was made in the image and likeness of GOD, expect to find some correspondence between the Divine and the Human, between the Original and the copy, and to be able to construct some true idea of GOD from the moral capacities of the soul which reflect His Character. And if this be true of the natural order, much more will it be so of the supernatural. There are virtues in us as *wayfarers* which, because of the difference of condition between the creature and Creator, cannot be exemplified in the Divine Life ; and which, though the results of their operations will remain, will form in ourselves no part of the life of glory ; but there

¹ Rom. v. 5.

is one virtue which "never faileth,"¹ which will only be perfected hereafter—and that is love.

Love is possessed in common with GOD ; it is in Him as His Essence ; in us, as a quality. This cannot be said of faith or hope. "GOD is light, and in Him is no darkness at all."² Faith requires some obscurity ; hope expects some increase of joy. GOD is Perfect ; He needed us not, when He created us ; He had Fulness of Bliss in Himself. He is "the GOD of hope"³ only as the source and object of the virtue, not as sharing it. Of the three theological virtues, only in love have we a certain partnership with GOD, "GOD is love ; and he that dwelleth in love dwelleth in GOD, and GOD in him ;"⁴ its excellence may be estimated by this mutual indwelling. What the Seraph is to the angel-choirs ; what the sun is to the orbs which revolve around it ; what man is to the rest of creation ; what gold is amongst metals ; that love is to all other virtues. As the soul gives life, movement, sensation, to the members of the body ; so love is the principle of life to the various graces which constitute our spiritual being. Love is the nerve of the spiritual life ; dissever *it*, and the whole framework will be dislocated. Without it, the highest actions profit nothing ; with it, the meanest are counted worthy of reward. Mystical writers have loved to trace in the fact that the ark and temple were lined throughout with gold,

¹ 1 Cor. xiii. 8.

³ Rom. xv. 13.

² 1 S. John i. 5.

⁴ 1 S. John iv. 16.

the value which charity extends to all other virtues. Faith beholds GOD on the side of His Truth, Hope on the side of His Goodness, but Love gazes on Himself. Charity is the creature's personal embrace of the Personal GOD ; it is " the bond of perfectness ;"¹ it is friendship with GOD ; it is a ray of Deity, falling upon the soul, scattering itself into its inmost recesses, and inflaming it, as with the " live coal"² which the Seraph brought from the heavenly altar. The HOLY SPIRIT, —Who is both Love in Essence, and Love in Person,— sheds abroad this grace in the heart.

Words fail to describe love. It is difficult to bring it nearer to us by definition. That which is primary in us, is known and experienced rather than described. We may, perhaps, gain a clearer view of its nature, if we enumerate some of its different forms and the motives which excite it. Love as a general term denotes the stretching forth of our sensitive or rational nature towards that which we desire or estimate ; and the movements of the latter are distinguished from one another by that view of the object which especially excites them, and presents itself at the time. There is, for instance, the love of preference ; when the will, valuing the Divine Favour above all things, adheres to GOD's expressed Will, avoids at whatever cost deadly sin, then venial sin, and finally all unlikeness to CHRIST, and is ready to sacrifice all things rather than be separated from Him.³ There is the love of gratitude, which is stirred by a sense of

¹ Col. iii. 14.

² Isa. vi. 6, 7.

³ Rom. viii. 35—39.

the kindness of the Giver, of personal unworthiness, and the greatness of benefits received, and is not a "sordid" affection. There is the love of benevolence, by which we desire to glorify GOD in every conceivable manner in ourselves and by means of others. There is the love of complacency, which delights and rejoices in all that GOD is, and in all that belongs to Him, and can minister to His glory. There is the love of charity, which is a holy fellowship with GOD Himself, love meeting Love, a friendship, the basis of a perpetual interchange of created and Uncreated affection. Three things, S. Chrysostom says, call forth love; beauty, benefits, love. Any one of these three may awaken it; but where all three co-exist, the attraction is complete. In GOD they meet.

The HOLY SPIRIT reveals to the mind and heart the Divine Perfections, the Beauty, the Absolute Goodness of GOD. The Psalmist felt the power of this Vision when he said, "One thing have I desired of the LORD, which I will require; even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple."¹ A marvellous love of GOD breathes throughout the Psalter. Though written under the guidance of the SPIRIT, it must be remembered that it is a record of the devotional yearnings of the Psalmist himself. In the Psalter we have the anatomy of the human soul laid bare, as it throbs and thrills under the

¹ Ps. xxvii. 4.

inspiration of the SPIRIT with love for GOD; like David's cithern,¹ which was said¹ to awaken the Psalmist as the wind at midnight blew amongst the strings. He was athirst for GOD, yea, even for the living GOD;² and this—before GOD had drawn near to man in CHRIST, and brought within his reach the Divine Beauty, as seen in the Face of Mary's Son. Pure Godhead,—except that through the mists of time, by prophetic anticipation, the “sweet singer of Israel” could almost catch the lineaments of the future CHRIST,—drew forth rapturous expressions of love from David's heart. He wrote, too, before the SPIRIT of Love had taken up His Personal abode in the creature. The Psalmist could see certain traces of the Divine Excellence in the visible world—“the heavens declare the glory of GOD, and the firmament sheweth His handywork;”³ he could but foretell Him, in Whom now dwells “all the fulness of the Godhead bodily.”⁴ He loved GOD before the Incarnation. He loved GOD before the Coming of the HOLY GHOST. There was no bond of a common life between him and GOD. No ladder had as yet been set up on the earth, reaching unto heaven, whereby Divine Love should descend, and human love ascend. The faithful soul, when touched with a sense of the Divine Beauty, can now contemplate it in the mirror of the Incarnate Life, through which the Invisible Godhead is revealed. “He that hath seen Me hath seen the FATHER”⁵

¹ Talmud.² Ps. xlii. 2.³ Ps. xix. 1.⁴ Col. ii. 9.⁵ S. John xiv. 9.

was our SAVIOUR'S rebuke to the undiscerning Philip. In JESUS is the culmination of all beauty, Divine and human, created and Uncreated : He is "fairer than the children of men ;"¹ "the Chiefest among ten thousand ;" and "altogether Lovely."² Through the Mysteries of the Incarnation and the Indwelling of the SPIRIT, the eye of the soul is already able to behold the King in His Beauty, and to linger with love on the contemplation of His Human Form. The Glory of GOD, says the Apostle, is seen "in the Face of JESUS CHRIST."³

Again, the love of GOD is shed abroad in our hearts, by the remembrance of the benefits which are received from Him. In one sense all love is the love of gratitude ; the creature cannot anticipate the Divine Bounty. Created love is built upon some foundation which was itself the result of the antecedent Love of GOD. This is true of angels, as well as men. Some gift of GOD precedes the act of love ; whether it be creation, preservation, Redemption, Sanctification, or Glorification, in all conditions it is true to say, "We love Him because He first loved us."⁴ All the love which GOD receives, first flows from or is prompted by Himself ; all created love is the returning current of the Love of GOD. Every act of love, made either in heaven or earth, is prompted by the inspiration of the HOLY SPIRIT ; it is not commenced in us ; it is commenced by the HOLY

¹ Ps. xlv. 2.

² Song of Sol. v. 10, 16.

³ 2 Cor. iv. 6.

⁴ 1 S. John iv. 19.

GHOST, the Fount of Love : and then, if the will co-operates with His movement, it returns to GOD, with the accession of the human effort which we through grace have contributed to it. It is first His ; then ours. All love must be in this sense responsive.

The consciousness that GOD is the GOD of our life, that "in Him we live and move and have our being,"¹ that all benefits, natural and supernatural, flow from His Free-will, is another ground for loving Him ; still Love itself is the most powerful and universal cause of love. I may gaze upon Beauty, and have lost, or never have possessed in any great degree, the faculty of appreciating it. My sensibilities may be blunted through sin. As one, beholding a landscape of unrivalled grandeur, or watching the majestic splendour of an Alpine sunrise as it flushes each snow-capped summit with roseate hues, may feel his whole being filled with delight at the sight, whilst another has little or no appreciation of its charms ; so the Perfections of GOD in CHRIST, which call forth raptures from the Saints, as they shine forth unto them, may be powerless to awaken in the grovelling and worldly even a passing thrill of gratification. I may receive benefits without number, and be the subject of some Benefactor's unbounded liberality, and yet my heart not be capable of anything more than a high esteem of the Giver. An un-earthly Beauty may excite admiration, as a distant object, too sublime for me to have communion with it ; continual

¹ Acts xvii. 28.

gifts may be regarded as the token of a generous character, or the result of an expressionless law : but Love alone is the magnet of love. It has its own secret winning power ; it unlocks the heart, though there may be neither the power to be liberal nor any claim to beauty. Hence, love is chiefly stirred by the sight of Calvary. *That* appeals to all, because it is the grandest expression of the amazing love of GOD, it is the climax of self-sacrifice—"I, if I be lifted up from the earth, will draw all men unto Me."¹ Nature supplies witness enough to Divine Liberality ; the Incarnation sets before us in a visible and palpable Form, Divine Beauty ; but the Cross was and is the appeal of matchless Love. When the creature realizes the truth contained in the words, "I have loved thee with an everlasting love,"² then the perpetual blessings and entrancing Beauty of GOD unite in captivating the heart ; and the enfranchised spirit breaking away from the fetters of self-love, rises up with freedom to fulfil His designs,—“I will run the way of Thy commandments, when Thou hast set my heart at liberty.”³

As in the understanding, faith was perfected by various gifts of the SPIRIT, so in the will to complete its healing there are attendant gifts ; the gifts of Godliness and Fear render the will pliant to the attractions of divine grace. Of the former, S. Paul speaks, when he says, “ye have received the Spirit of adoption, whereby we cry, Abba, FATHER.”⁴ Through union with JESUS the soul has a new relation with

¹ S. John xii. 32.

² Jer. xxxi. 3.

³ Ps. cxix. 32.

⁴ Rom. viii. 15.

GOD the FATHER, besides the tie of creation, a superadded ground of sonship. The FATHER extends to the creature something of that look of love, with which He regarded from eternity His Natural SON; and the adopted one has a certain tenderness of filial affection towards the FATHER, as an extension of the Love of His only-begotten SON. Godliness is the gift of the child-heart; it is an amorous disposition towards GOD as the FATHER in and through CHRIST. Divines have thought that there was a special fitness in the SON rather than Another Divine Person becoming Man, in that the purpose of GOD was to bind the creatures to Himself by a new tie of sonship. The Sonship of CHRIST's created nature was to be the form and source of an adoption which would be given to all who were in fellowship with Him. CHRIST, however, must not be spoken of as sharing the adoption which He communicates to the creatures; there can be no adoption where there is Natural Sonship. The adoption of the creature is a sort of reflection of the natural Sonship. As the HOLY GHOST in the Divine Life is the Bond of the FATHER and the SON, so He is the Agent of the union between the SON of GOD and the Manhood: and again, He it is Who unites the Incarnate SON to the creatures; but these unions though attributed to the Same Person, are different in kind, as they are respectively Natural, Hypostatic, and Sacramental.

The first effect, then, of the gift of godliness, or piety, is

the love of GOD as a FATHER ; in this it differs from the same term when it is applied to religion generally. Godliness, as the virtue of religion, places the soul before GOD as the Creator or Sovereign : Godliness, as the gift of the SPIRIT, places the soul before GOD as the tender Parent. The servants in a family may respect and serve the Master ; but it is the children who love their Father. The HOLY SPIRIT takes up the natural love of the child for the parent and transforms it into a supernatural love for the One whom the parent represents. Godliness, therefore, lies at the root of devotion, and excites praise, adoration, thanksgiving and contrition ; its exercise is most extensive, and bears upon everything in which the honour of GOD is concerned. As it confers the tie of adoption in relation to the FATHER, so it binds man to CHRIST by the tie of brotherhood. Devotion to the Mysteries of the Incarnate Life and especially to the Passion ; devotion to the HOLY "SPIRIT of adoption ;" love for all creatures who touch most closely upon GOD, for the Blessed Virgin Mother, the Saints and the angels ; zeal for the Church, for its extension by the means of missions, and for the glory of its worship ; reverence for Holy Scripture and for "the Faith . . . once delivered to the Saints ;"¹ love for all who wear the Nature of CHRIST,—a love manifested by the exercise of the corporal and spiritual works of mercy, and therefore by forgiveness of enemies ; these are marks

¹ S. Jude 3.

of the presence and development of the Gift of Godliness.

This tender concern for the interests of others, compassion for their miseries and consequently delight in their prosperity, has caused this gift to be regarded as the spiritual force by which the *envy* of corrupt nature is to be uprooted. Through it we learn self-forgetfulness, to weep with them that weep and rejoice with them that rejoice. Envy with its brood of vices,—hatred, murmuring against and detraction of others, exultation in their distress, and sadness at their success, and worst of all, at the grace which is effectual in them, is counteracted by the sweetness, tenderness, and affectionateness of disposition, which this gift of Godliness bestows. Love will be strong enough not to be overcome, when it is met by unkindness, insult, ingratitude, and injury, if it is strengthened by the gift of piety; and therefore this gift is connected with the Beatitude, “Blessed are the meek, for they shall inherit the earth;”¹ and in its mature exercise produces the Fruits of *goodness* and *beneficence*.

Fear is the correlative of hope, and hinders it from the excess of presumption, but in the order of the gifts of the SPIRIT it stands next to Godliness and is closely connected, almost identified, with it;² in the order of acquisition, how-

¹ S. Matt. v. 5.

² In the enumeration of the gifts in Isaiah xi. 2, 3, the same Hebrew word (רָאָה) is repeated; hence in the English version we find—“the

ever, godliness is based on holy fear, and is in turn chastened by it. Fear is manifold as love is manifold : there is natural fear, the fear of death, that which CHRIST experienced as true Man in the Garden of Gethsemane ; there is worldly fear, that which shrinks from making sacrifices for GOD, whether of outward things, honour, or life, the fear which led S. Peter to deny his Master, when in "the high priest's palace" he was taunted with ridicule, and perhaps in danger of violence ; there is servile fear, which holds man back from sin only from dread of punishment, which may arise simply from the instinct of self-preservation in this life, or be stimulated by a faith which looks beyond the grave ; there is a mixed fear, which blends in different proportions according to the spiritual progress of its possessor, the dread of the penalty, and hatred of the offence as against GOD ; and, finally, there is a chaste and holy fear, closely linked with godliness,

fear of the LORD, and shall make him of quick understanding in the fear of the LORD." In the Vulgate the word "fear" is interpreted first by "pietas," secondly by "timor ;" so in the LXX. it is rendered first by ἐνσέβεια, secondly by φόβος : other versions also distinguish the second use of the word from the first. Some have accounted for this by supposing that in the original Hebrew text there were two words which were nearly alike in form but derived from different roots ; whilst others have explained it by showing that the same word is used with two kindred significations, sometimes being employed to describe 'fear,' sometimes 'parental piety,' (Gesenius, Hebrew Lex., p. 364.) It is clear that there is a distinction in *thought*, for the same word has a different setting, as if to show two facets of the same jewel, "the fear of the LORD *shall rest upon him*," and "shall *make him of quick understanding in the fear of the Lord.*"

which, without thought of the consequences of sin, abhors it and shrinks from the thought of committing it, simply because it is an injury against a loving FATHER. "The fear of the LORD is clean," says the Psalmist, has a purifying effect, and abideth in its consequences "for ever;"¹ this is the gift of the HOLY GHOST. The other forms of fear are either natural, sinful, or imperfect; this endureth for ever, and enters in the form of awe into the spirit of worship. This was in CHRIST, and is in CHRIST; it was not only His in the days of His Flesh, when He offered up prayers "and was heard in that He feared,"² but it "rests" upon Him, is not a transient endowment of His mortal condition, but an abiding spring of rapture in the Sacred Humanity.

The gifts of Fear and Godliness accord in this, that they both view GOD as a FATHER; but the one gazes on Him on the side of His Tenderness, the other beholds Him in His Majesty and Sanctity. The Vision of Divine Excellence depresses all the corrupt movements of self-exaltation—"I have heard of Thee," said Job, "with the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself."³ Thus the gift of Fear is connected with the first Beatitude—"Blessed are the poor in spirit, for theirs is the kingdom of heaven."⁴ Man ceases to magnify himself or his external possessions, when Holy Fear reveals to him the Divine Greatness. If the Seraphs, who have no ground for lowliness save in the dependency and finiteness of a created

¹ Ps. xix. 9.² Heb. v. 7.³ Job xlii. 5, 6.⁴ S. Matt. v. 3.

nature—for they have never known sin, veil their faces before the Majesty of GOD ; how much deeper a prostration of self must man undergo, who finds not only in his nothingness, but in his corruption, and in his actual transgressions, fresh abysses for humiliation !

Holy Fear, again, is the spiritual force whereby the root-sin of nature, *pride*, is to be met and overcome. Pride with its manifestations of vain glory, boasting, ambition, greed of honour, untruthfulness, obstinacy, and contempt, has its antidote in the gift of Holy Fear. The revelations of Divine Excellence unmask the pretensions of self-love, and bring the soul into a true posture towards its Maker and towards its fellows. This gift as it views GOD as a FATHER produces hatred for the least sins, and causes a healthy sensitiveness of conscience, “a quick understanding” in discerning them, and poignant contrition for them when discovered ; and consequently it leads the soul to avoid all occasions of evil, and to use all means in its power to repair the past, and correct the future. It is outwardly manifested by a “recollected” manner and habitual self-control, and when perfectly exercised terminates in the Fruits of *modesty*, *temperance*, and *chastity* ; it may be detected in demeanour, and in the mode of using necessities, or in the regulation of or abstention from carnal pleasure.

Holy Fear prevents love from degenerating into undue familiarity ; it is allied, as we have seen, to humility, and awakens a consciousness of what we are, and have been,

in ourselves, and thus endues all our approaches to God with a spirit of calm awe. It teaches us to "serve the LORD in fear, and rejoice unto Him with reverence."¹ Though it loses not the sense of His Fatherly Love, yet it keeps down all presumptuous impulses by the recollection of His Majesty and Sanctity, and gives a subdued and measured character to devotional acts. Reverence is its proper result. When the virtue of love aided by these gifts is exercised with a certain suavety and excellence, it produces the first-fruits of the SPIRIT, "love, joy, peace,"² which are the chief fruits, and resemble the HOLY SPIRIT Himself, as the Love, Joy, and Peace of the Divine Life.

These rich formations of spiritual life which are results of the indwelling of the HOLY GHOST find their last development in the acts which are, from our LORD'S words on the Mount, called Beatitudes. Their connection with the various gifts of the SPIRIT has been noticed in these pages already; it will only be necessary now to show how they differ from the Gifts and Fruits. The Gifts may be dormant powers, an abiding possession of the soul in a state of grace, habits which can be stirred into action, but which remain, when not exercised, as aptitude for any art when not employed, or as the knowledge of a language remains in the mind when it is not for the time spoken. The Beatitudes are acts of the virtues and gifts, and thus correspond with the Fruits of the SPIRIT, with this differ-

¹ Ps. ii. 11.

² Gal. v. 22.

ence, that the leading idea in the Fruits is the joy, sweetness, and delight of the soul in acting; whilst in the Beatitudes, there is the further notion of the perfectness and great excellence of the acts themselves. Some distinguish the Beatitudes from the Fruits by describing the one as a state of *passive* perfection, the other of *active* perfection; as if the SPIRIT in the one were putting forth His energies, and in the other rested in the results. According to this view the Blessings given to certain types of character, and the rewards, are not reserved for a future life, but are already bestowed in this world in a certain inchoate Bliss. But this explanation, though true in itself—for virtuous acts and states bring happiness, seems to confound the Beatitudes with the virtues, and to take away that final touch of perfection which, as occasion offers, the graces and gifts of the HOLY SPIRIT impart to human actions. The results of all such actions form, it is true, in the soul in the *present* life an increasing fund of happiness; but the acts themselves which are perfectly wrought, are called “Beatitudes” in that they are sources of, and preparations for, and steps towards, that Final Beatitude into which the perfected nature will at last be admitted when the SPIRIT has finished His work of sanctification,—“Ye have your fruit unto holiness, and the end everlasting life.”¹

We have now contemplated the Personal Presence of the HOLY GHOST in the soul; and have taken a summary

¹ Rom. vi. 22.

survey of those virtues and gifts, whereby He delivers the understanding from darkness,¹ and the will from the disordered love of self and of the world, as He unfolds in our faculties the treasures of grace and truth. We have also traced the joy and blessedness which result from a faithful co-operation with His work, and the transformation which He effects in us. We have noticed also the Sacramental action of the SPIRIT, and the different results which, by the devout use of the means of grace, are obtained.

All depends on the response of the will. If it co-operates with the SPIRIT, the moral character is raised, and spirituality is the result: if, on the other hand, it accedes to the desires of the flesh, the higher powers will become sensualized;—"they that are after the flesh do mind the things of the flesh; but they that are after the SPIRIT the things of the SPIRIT. For to be carnally minded is death; but to be spiritually minded is life and peace."² If the SPIRIT is grieved by carnal self-seeking ways, and a transient pleasure is preferred to eternal Bliss, the gratification of a passion to the joy of loving GOD—virtues, gifts, and fruits will all dwindle and die. On the other hand, every inclination which is mortified, every evil thought which is banished, every fallen desire which is crushed, every distraction in prayer which is at once put away, contributes to the growth of the spiritual life; and the soul thereby becomes a more fit tabernacle for the SPIRIT, and more

¹ Chap. V.

² Rom. viii. 5, 6.

fully possessed by Him. The lower principle is weakened as the higher is established. Such is the struggle of daily life. In the victory of the SPIRIT over the flesh lies the issue. Hereafter there will be no conflict. Hereafter the healing will be completed, and the whole being will move in unison again. The actual and the ideal will be no longer in contrast. The will then will no more be the arbiter between the mind illuminated by the SPIRIT, and the corrupt desires; it will no longer be the rein of rebellious passions, for the passions will no longer rebel. The joy of the eternal world will spring from the restored agreement between all the faculties of man's being; there will be no impression which must be effaced; there will be no impulse which may not be gratified: there will be no thought which may not be indulged; there will be no echoes even, of those jarring notes which here interrupt the inward harmony. The Comforter will reign in undisturbed possession of every power of the soul, in the fulness of Divine Unity, Joy, and Peace.

We now bring the history of the SPIRIT'S Work to a close. We have followed Him from the beginning, until we have reached those energies of life which He is now putting forth in the souls of the faithful in the Church. There will be yet another Mission of the Comforter; there is yet another promise to be fulfilled. The body which, now "dead because of sin,"¹ "presseth down the soul,"² and

¹ Rom. viii. 10.

² Wisd. ix. 15.

often hinders the full working of the SPIRIT, shall hereafter be transformed and become the luminous temple of the Divine Presence.—“If the SPIRIT of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead, shall also quicken your mortal bodies by His SPIRIT that dwelleth in you.”¹ It will be the last Mission of GOD the HOLY GHOST; it will be a second “adoption, to wit, the redemption of the body.”² “Thou sendest forth Thy SPIRIT, and they are created:” these words are now fulfilled, but it will not be until the Resurrection, that Thou shalt renew “the face of the earth.”³ That will be the final work of the SPIRIT—a Mission in Glory! “O Breath, breathe upon these slain, that they may live.”⁴ Ah! as the mighty host of the assembled dead shall rise up and stand upon their feet, “an exceeding great army,” the promise, “I will pour out My SPIRIT upon all *flesh*,”⁵ shall receive a new and literal fulfilment; and in the entire and unending possession of the glorified soul and body by the Divine Paraclete the words of CHRIST concerning Him shall be verified, He shall “abide with you for ever.”⁶

¹ Rom. viii. 11.² Rom. viii. 23.³ Ps. civ. 30.⁴ Ezek. xxxvii. 9.⁵ Joel ii. 28.⁶ S. John xiv. 16.

NOTES.

SEE PAGE 38.

IT seems hardly possible to deny that the truth expressed by the "Filioque" accords with the doctrinal statements of such early Eastern Fathers as SS. Epiphanius, Cyril, and Basil, and that therefore "the Western Church is the disciple of the Eastern, even in the doctrine of the HOLY SPIRIT." S. Cyril in his third letter to Nestorius, a composition which comes down to us with the sanction of an Œcumenical Council, says, "the HOLY SPIRIT is called the *Spirit of Truth*, and *Christ is the Truth* ; and He proceedeth from Him (παρ' αὐτοῦ) just as from (ἐκ) the FATHER." That S. Cyril does not attribute any importance to the change of prepositions may be seen by reference to his other writings, in which he frequently employs the preposition ἐκ of the procession from the SON. Thus, "the SPIRIT is from Him (ἐξ αὐτοῦ) and His own ;" and that the Saint does not speak merely of Temporal Mission is clear, for he says "the SPIRIT is of the Substance of the SON (τῆς οὐσίας αὐτοῦ) and of that of the FATHER." The first confession of faith containing the "Filioque," of which we have a record, was probably made at the Eastern Council of Seleucia, A.D. 410, which was a year earlier than that of Bracara in the West, even if the "Filioque" (which is doubtful) was added by the latter Council. It was not until the fourth Council of Toledo, A.D. 589, that it was ordered to be used in the Liturgy of Spain, though according to some it was assented to by a previous Council of Toledo, A.D. 447. Whether the Fathers at Toledo were aware that they were themselves adding the "Filioque" to the Constantinopolitan Creed, or imagined it to be a part of the original, and thus by accident were led to sanction it, and to be the first in the West, in the Providence of GOD, to authorize a

formula which should make its way throughout the whole of Western Christendom, does not affect the truth of the dogma. Great truths have become known and been propagated by events which we should call accidental. "Every great branch of science has taken its rise from an accidental observation," says a recent scientific writer, and then he proceeds to prove the assertion by instances. So even in Divine things, their origin or extension may come under an analogous law of Providence, and a mere accident or fault be the source of the establishment of some permanent truth. Thus, we find the Institution of the third Order of Ministers, the Deacons, which was to continue in the Church to the end of time, emanating from a mere strife or jealousy among some Jewish women.

The "Filioque," sanctioned by the Council of Toledo in Spain, was accepted in Gaul, and formed a part of the Athanasian Creed, the date of which, from internal evidence, Waterland places before the General Council of Ephesus. The spread of this doctrine in the West was brought under the notice of Eastern authorities, for in A.D. 521 Pope Hormisdas inserted it in the statement of faith which he sent to the Greek Emperor, but the Greeks (with the exception of Theodoret, who was condemned) did not openly repudiate the doctrine till the times of Maximus and John of Damascus. Photius availed himself of this difference in his quarrel with Nicolas I., A.D. 866, and thus prepared the way for the final rupture between East and West in A.D. 1054.

The addition was not imposed on the West, as is sometimes said, by the Pope, but had been sanctioned by local Councils and already admitted by the "consensus fidelium," when Pope Nicolas authorized it, Rome having previously refused its assent to the insertion; and even after it was authorized, it was not inserted in the Roman edition of the Nicene Creed till A.D. 1014. This was an instance of the truth of a statement which Dr. Newman makes in his "Apologia," "all through history how slow is authority in interfering."

It is not easy to discover how far the Eastern and Western Churches differ in *thought* as to their respective beliefs in the Procession of the HOLY GHOST, and how much the difference is only in *language*. At the Council of Florence, when one of several attempts was made to heal the schism, it was generally admitted that the Latin formula "Filioque" and the Greek "διὰ τοῦ Ἰϋοῦ," when properly explained,

express the same truth. Amongst the modern Greeks there appear to be different schools of thought, and whilst some deny that the SON co-operates at all in the procession of the HOLY GHOST, others approximate in their teaching to the "Filioque," but describe the relation between the SON and the HOLY SPIRIT by the terms *ἐκλαμψις*, *ἐκφανσις* or *μεσιτεία*. Some of these latter, however, shrink from declaring this relation to be Eternal, and evidently confine it to the Temporal Mission; whilst the rest explain it to be an eternal radiation or manifestation, yet not a Procession of Substance (*ὑπαρξις*.)

On the other hand it has been thought that in the West also there are two lines of teaching, one approaching the Greek Belief, and the other drawing dangerously near to the assertion of Two Principles in the Godhead: the former adhering to the language of S. Augustine, asserts that the HOLY GHOST proceeds "principaliter a Patre;" the latter, that He proceeds from the FATHER and the SON "æqualiter." At first sight there appears to be an opposition between these two statements which a closer view dissolves. S. Augustine does not mean by "principaliter a Patre" that the HOLY GHOST proceeds first from the FATHER, and secondly from the SON; or that He proceeds more from the FATHER than from the SON; but that He proceeds from the FATHER "principaliter," because the FATHER is Himself Unbegotten, whilst the SON is begotten of the FATHER, and "the FATHER gives to the SON, that the HOLY SPIRIT should proceed from Him, as well as from Himself." The Procession from the FATHER and the SON viewed in relation to the HOLY SPIRIT is equal, for the HOLY SPIRIT proceeds from the Two Divine Persons as from one Principle, and with One Spiration; but viewed in relation to Themselves, He proceeds *principally* from the FATHER, in that the Person of the FATHER is Underived from any other, whilst the FATHER is the Eternal Principle of the SON. Whatever fault may be attributed to the Latins as to the addition of the "Filioque," and the way they defended it; or whatever may be considered to be the *real* difference in belief now; the writings of S. Cyril alone are sufficient to vindicate the assertion, that the doctrine of the "Filioque" was once as clearly taught in the East as it has been since in the West.

SEE PAGE 250.

In the early Church chrism was used in the administration of Confirmation. Tertullian, de Bapt. (circ. A.D. 198), says, "We are anointed thoroughly with a blessed unction, according to ancient rule." This, however, may be an allusion to the use of "unction" in Baptism, for in the next chapter, the viiith, he treats of Confirmation. Origen speaks of the Gift of the SPIRIT being represented "under the image of the oil." S. Cyril of Jerusalem minutely refers to the "holy ointment" . . . "applied to the forehead and other senses" as symbolizing the sanctification of the soul by the HOLY GHOST. S. Cyprian urges that "he who is baptized should also be anointed." S. Ambrose, S. Jerome, S. Augustine, &c., write to the same effect. But the unction of chrism, that is, of a confection of oil and balsam, must be distinguished from the "unction of mystical oil." Mystical writers see in the oil the type of the grace of the HOLY SPIRIT, and in the balsam the odour of a good conversation. The references to the use of chrism at Confirmation are so ancient and so many, whilst the *origin* of the custom cannot be traced, that the practice may be said almost to stand the test of an Apostolic source, according to S. Augustine's dictum, "that which the whole Church holds, and which was not instituted by Councils, but was always retained, is believed most rightly to be handed down from Apostolic authority."

In the Eastern Church the Laying on of Hands forms no part of the Ordinance of Confirmation, save so far as the hand is used in anointing the child. Thus in "the Longer Catechism," Moscow, 1839, Confirmation is defined in the following words, "Unction with chrism is a Sacrament in which the baptized, being anointed with holy chrism on certain parts of the body, receives the gifts of the HOLY GHOST for growth and strength in spiritual life." The words pronounced at the unction are "The seal of the gift of the HOLY GHOST," the same as are found in Canon VII. of the First General Council of Constantinople, in which "such as had been baptized by heretics were ordered to be anointed with the holy chrism, on the forehead, nostrils, mouth and ears, whilst the words were used—*Σφραγὶς δωρεᾶς Πνεύματος Ἁγίου.*" Labbé, Sac. Concil. Tom. III. p. 564. It is added in the above Cate-

chism, "that the words of S. John may be supposed to refer to outward unction, (1 S. John ii. 20;) but it is more certain, that the Apostles for the imparting to the baptized the gifts of the HOLY GHOST, used imposition of hands. The successors of the Apostles, however, in place of this, introduced unction with chrism, drawing, it may be, their precedent from the unction used in the Old Testament." Vide "Doctrine of Russian Church," "Longer Catechism," drawn up by Philaret, Metropolitan of Moscow, and confirmed by the Most Holy Synod.

In the Roman Church, the question as to the "materia" of Confirmation has been much debated. There have been three opinions: one, that it consists in imposition of hands, which, however, survives in the Latin Rite in a very general form, viz., the extension of the hands of the Bishop towards the confirmees at the prayer "Omnipotens sempiterne Deus," &c. Another opinion is, that imposition of hands and chrism form together the "materia." And a third, and generally received view, is that the imposition of hands necessary for making the sign with the chrism is sufficient for the valid administration of Confirmation.

That the mode of administering Confirmation is more in accordance with Holy Scripture in the English Church than that which obtains both in the Greek and Roman Communions is evident, though the absence of chrism may certainly be regretted as an ancient and significant part of the ceremonial. It need scarcely be observed that the Laying on of Hands is *sufficient* as "materia" for the conveyance of the Divine Gift. We have not to confine ourselves to Anglican authorities in support of this statement. Marsilius in IV. Q. 5, Art. I., is referred to by Suarez as saying, "This was the opinion of Canonists." And S. Bonaventura is quoted as sharing the same conviction, that imposition of hands was enough. Hugo de S. Victore says, "In primitivâ Ecclesiâ Spiritum Sanctum per impositionem manuum dandi soli Apostoli potestatem habuisse leguntur." Estius asserts, that "the common opinion is that the Apostles in the beginning of their preaching used no chrism in the administration of this Sacrament." Whatever may be the antiquity of chrism, the antiquity of imposition of hands is greater, and has Scriptural authority. Vide Palmer, Orig. Liturg. Vol. II. p. 200, and Bingham, bk. xii. c. 3, 2.

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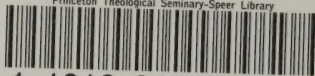
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